

THE SPIRIT OF MISSIONS

CHILDREN'S NUMBER



FEBRUARY 1911

10 CENTS A COPY

The Domestic and Foreign Missionary Society

Composed of All Members of the Church

(President, The Presiding Bishop of the Church)

THE GENERAL CONVENTION

Whose membership includes all the bishops of the Church, four clerical and four lay elected deputies from each diocese, and one clerical and one lay elected deputy from each missionary district, meets triennially and determines the general lines of the Church's missionary policy, which is to be carried into execution by the Board of Missions. Of this body the Convention elects eight bishops, eight presbyters and eight laymen; one bishop, one presbyter and one layman are also elected by each of the eight Missionary Departments. The President of the Board is elected by the General Convention every six years, and the Treasurer every three years.

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THE SPIRIT OF MISSIONS: \$1.00 A YEAR.

ENTERED AT NEW YORK POST-OFFICE AS SECOND CLASS MATTER.

“Whoso receiveth
One such little child
In My Name
Receiveth Me’”



"I found him on the Chageluk slough. He wanted to buy a knife but I didn't have one to give him"



THE "LITTLE RASCAL"
One of the attractions at Fort Yukon



A BLACK RIVER INDIAN AND HIS FAMILY



"I wonder where mother is going?"



"Safe and snug and happy"

SOME LITTLE FRIENDS IN ALASKA

THE SPIRIT OF MISSIONS

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

VOL. LXXVI.

February, 1911

No. 2

THE PROGRESS OF THE KINGDOM

THE Children's Number has become a recognized feature in the life of THE SPIRIT OF MISSIONS and in the life of our Sunday-schools. Each year we are glad to believe that an ad-

The Present Issue

vance has been made in the character of the issue, and, while it is difficult for an editor to judge accurately concerning different numbers of his periodical, this one is sent forth not without hope that it may prove at least worthy of its predecessors.

The Children's Number is not intended to be a juvenile issue of THE SPIRIT OF MISSIONS. While its treatment of child-life makes it attractive and interesting to children, its first purpose is to depict as vividly as possible the work done among children in the mission field of the Church. It is impossible in any single issue to cover all the varied activities among children the world round, but we present in this issue perhaps a more complete view than has been possible before. With the hope and prayer that it may move many to take a deeper interest in the children of the Holy Child, we send forth the Children's Number for 1911.

THE great circulation of the Children's Number has been built up by the fact that its sale has been pushed throughout the Church by the members of the Sunday-schools. Thus they

To Our Little Salesmen

accomplish the double purpose of helping to increase their Lenten Offering for missions and of introducing to people, who would not otherwise see it, one issue at least of our Church missionary magazine. We wish every child who has sold even one copy to know how greatly we appreciate this help. Last year we received far more subscriptions as the result of the sale of the Children's Number than has been the case in any previous year.

In this connection we ask the casual reader who purchases this copy of the magazine, and so perhaps comes into touch with us for the first time, to consider seriously the question of becoming a regular subscriber. Nothing so broadens the outlook and deepens the sympathies as a knowledge of the mission work of Christ's Church, and it is doubtful if a dollar can be better spent in any other way. Besides, each new subscription helps forward very materially the offering of the Sunday-school.

"THE World in Boston"—April 24th to May 20th, 1911—will unquestionably be the most unique and impressive missionary exposition ever held in this country. It will hold before the

*The World in
Boston*

eye three things: (1) The life of heathen nations; (2) what the Christian Church has done; (3) the present responsibility of the Christian Church.

The exposition will be held in Mechanics Building. On the lower floor the actual life of heathen lands will be made visible by means of scenes in which thousands of Boston's young men and women will participate. The man who comes in with the conviction that "the religion of the heathen is good enough for them" will change his mind when he sees the African with his fetish, the Hindu with his idol, and the life that results. In that portion of the exhibition devoted to showing what the Church has done, will be found models of St. John's University, Shanghai, one of our snow-enwrapped churches in Alaska, the rude thatched hut used for a church in the Philippine Islands, etc. The distributing room in Boone University Library, Wuchang, will be reproduced with Chinese students taking out and returning books. In our own country, work among the enormous inflow of alien peoples in the great West, as well as that done among the Indians and the Negroes, will be depicted. One whole room will be given up to moving pictures, showing missionaries preaching, schools in session, operations being performed in mission hospitals and other striking scenes of mission life.

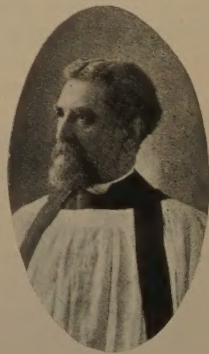
After this exposition has closed in Boston it will, no doubt, pass from city to city throughout the country, making its appeal to millions. Those who are already enrolled in the campaign to win the world for Christ will go away with a new vision. Those who are indifferent will be aroused to assume their share in the task God has set before His Church.

MANY who were high in place and abundant in labors have been called to their rest within the last month.

*"Voices that
Are Stilled"*

Indeed within the space of two weeks the Church lost three of her bishops. Well stricken in years, Bishop Paret, of Maryland passed, not unexpectedly, to his reward. But the news of the death of Bishop Vinton, of Western Massachusetts, which followed within a day or two, was startling to all. He was one of the more recent bishops, though he had been long enough at the head of his diocese to make excellent proof of his ministry. And last of all came the news of the death of Bishop Atwill, of Kansas City. By no means so advanced in years as Bishop Paret, he had endured with exemplary patience much suffering and bodily infirmity, from which we cannot doubt that his call was a welcome release. For these leaders of the Church we give thanks, and pray that in their place God may raise up strong men for His service.

But the other silenced voice was a voice which never spoke. Unique among the missionaries of the world when he began his ministry, was the Rev. Austin W. Mann. As long ago as 1872 he began his work among the deaf-mutes and his name has since become a familiar one over all the land. He was a pioneer in his ministry to those children of silence who are so sadly shut out from the religious blessings which surround the average man. From the Atlantic to the Pacific, from St. Paul to New Orleans, he laid the foundations of this beneficent work. Through nearly forty years, by day and by night, he was travelling be-



THE REV. A. W. MANN

tween missions hundreds of miles apart, and five years ago it was his conviction that he had covered in these journeyings more than a million miles. In the special line of service which he began six men now exercise their ministry, and hundreds of deaf-mutes have been gathered into congregations and brought into vital touch with the Church.

Those who attended the late General Convention, when they saw the announcement of his death, must have vividly recalled the striking figure of this veteran servant of Christ as he sat facing the audience at the first joint session, while another read for him the account of his apostolic journeyings and his devoted labors.

THE Church in General Convention at Cincinnati adopted a new canon creating a General Board of Religious Education. It is composed of eight bishops, with the Presiding Bishop as president, *ex-officio*,

seven presbyters and seven laymen. The bishops are appointed by the Chairman of the House of Bishops, and the presbyters and laymen by the President of the House of Deputies. This new Board takes up the work done during the past six years by the Joint Commission on Sunday-school Instruction, but it is a new Board with a new and larger work to perform. Being incorporated into the fabric of the Church through canonical enactment, it has acquired permanent standing and it is invested with new authority. To it is committed the great task of developing and unifying the work of religious education for the children and youth of the Church.

The first meeting of the new Board was held at the Church Missions House on Wednesday, January 11th. All members were present except two of the laymen. By-laws were adopted under which the Board's work will be organized and conducted, officers were elected and the chairmen of standing committees chosen.

The Board will conduct its work under eight standing committees, each representing a distinct area of activity. At the outset the new organization has recognized its responsibility for the educational aspect of missions by creating a standing committee on this department of work. By this action the way is open for the Board of Missions and the General Board of Religious Education to become fellow-laborers in making this a Christian nation and in extending the knowledge and power of Christ and His Church throughout the world. As an editorial in the February number of the Church Sunday-school Magazine aptly puts it, in commenting on the new organization: "The work before the Board is to lay living foundations, without which the Missionary Board cannot build the superstructure."

If these two organizations, with a common aim and diversity of functions, shall be complementary each to the other, recognizing their mutual dependence and establishing close and sympathetic relations, the promise is bright indeed.

IN eastern China, in the northern part of the provinces of Kiangsu and Anhwei, some 10,000,000 people are in the grip of famine. This region includes portions of our missionary districts of Shanghai and

Emergency Calls from the Field

Wuhu. Though we have no work in these sections they are, in a sense, a part of our responsibility, and their people should be our care. A region sixty-seven miles long and thirty-three miles wide has been swept clean by the worst flood within the memory of man. The majority of its inhabitants have lost everything, including their houses and flocks. The people are desperate. At least \$1,000,000 will be needed to carry them to another harvest. A late cable reports that they are dying at the rate of 1,000 a day. The government has voted a considerable amount, but it is quite inadequate to the need.



This picture shows some of Deaconess Carter's Indian boys at Allakaket, inside the Arctic Circle, clearing a road through the snow to earn money for their Lenten offering. Twelve of these children sent \$15.00—not in money, for they have none, but in credit received for work done.



At the same time down in Southern California, Garnet Trotter, aged nine, was busily engaged in selling vegetables raised in her own garden, to earn the \$3.80 which Easter Day found in her missionary box

WIDELY SUNDERED, BUT ONE IN PURPOSE

An emergency also confronts our mission workers at Fairbanks, Alaska. The bank of the town, where the hospital funds were kept and where several of the missionaries had individual accounts, has failed. Definite information as to the losses has not yet been received, but they are probably in the neighborhood of \$6,000 or \$7,000. The Board of Missions took immediate steps to advance sufficient funds for the most pressing necessities of the missionaries and to enable the work at St. Matthew's Hospital to go on. It seems likely that the depositors will receive comparatively little in any settlement that may be made, and the work may suffer serious embarrassment unless promptly aided by the Church.

THE regretted resignation of the Rev. Dr. John Henry Hopkins, after two years of most energetic and fruitful service, left vacant the secretaryship of the Fifth Missionary Department. As

the secretary is elected by the department council, with the approval of the Board, it was felt that the vacancy could not properly be filled without a meeting of the Missionary Council. A special meeting was therefore called in Chicago on January 18th and was remarkably well attended; 7 bishops were present, 32 clergy and 15 laymen. Only the special business which brought them together was transacted, the result of which was the election of the Rev. John E. Curzon, of Houghton, Mich., as department secretary. Mr. Curzon is well known in the department, having served for many years in the Diocese of Marquette. He is a man of excellent administrative ability, which he has shown in his work as archdeacon and editor of the diocesan paper, combined with the rectorship of a parish numbering over 500 communicants. Mr. Curzon has signified his acceptance, subject to the approval of the Board of Missions, and it is believed that under his leadership the work inaugurated by Dr. Hopkins will be carried forward successfully.

LAST YEAR'S LENTEN OFFERING

WE did not reach the \$150,000 at which we aimed—let us frankly admit that. True, we were not far behind the mark, the total standing at \$144,694.35. A few thousands more would have attained the goal. But we must also make one other admission: We did not equal the amount of the previous year by nearly \$3,000. Of course there was a special reason for this. The great and life-long friend of the Children's Offering was not with us last year to give his material aid and encouragement; had he been, we should undoubtedly have bettered our previous record.

But all this means that the opportunity is still ahead of us to do a great thing. One comfort about failing to reach the goal is that the goal is still there to be reached; and another chance is coming. Shall it be this year that we pass the \$150,000 mark?

What We Actually Did

An analysis of the offering has been made and a table prepared. The sum total of the offering from each diocese, divided by the number of its teachers and scholars as shown in The Living Church Annual and Whittaker's Almanac, gives the average individual offering. The result is as follows:

North Dakota again heads the list, breaking its former record. Last year it gave \$1.03 per scholar, this year it reaches \$1.29. Alaska, which last year stood third, changes places with Pennsylvania, standing second with 97 cents per scholar. Following in the order named come: (3) Pennsylvania, 68 cents; (4) Duluth, 65; (5) Oregon, 54; (6) Honolulu, 53; (7) Eastern Oregon, 52. Only these seven reached an average of more than 50 cents. The others graded as follows, the names being given in the order of their percentages:

Fifty to Forty-five Cents:

(8) West Texas, (9) Missouri, (10) South Dakota, (11) Los Angeles.

Forty-five to Forty Cents:

(12) Texas, (13) Dallas, (14) East Carolina.

Forty to Thirty-five Cents:

(15) Lexington, (16) Minnesota, (17) Salina.

Thirty-five to Thirty Cents:

(18) Arizona, (19) Kansas, (20) New Mexico, (21) Bethlehem, (22) Western Massachusetts, (23) Utah, (24) Wyoming, (25) Vermont, (26) New Hampshire, (27) Connecticut, (28) Kentucky, (29) Idaho, (30) Nevada.

Thirty to Twenty-five Cents:

(31) South Carolina, (32) Western Michigan, (33) Georgia, (34) Kearney, (35) Indianapolis, (36) Massachusetts, (37) Delaware, (38) West Virginia, (39) Albany, (40) Alabama, (41) Atlanta, (42) Easton, (43) New York, (44) Central New York, (45) Pittsburgh, (46) New Jersey, (47) Western Colorado, (48) Maryland.

Twenty-five to Twenty Cents:

(49) Olympia, (50) Mississippi, (51) Kansas City, (52) Tennessee, (53) Rhode Island, (54) Newark, (55) Harrisburgh, (56) Milwaukee, (57) Nebraska, (58) Spokane, (59) Washington, (60) Arkansas, (61) Oklahoma, (62) Springfield, (63) Asheville, (64) Southern Florida, (65) Southern Ohio, (66) Western New York, (67) Chicago.

Twenty to Fifteen Cents:

(68) Ohio, (69) Sacramento, (70) North Carolina, (71) Michigan, (72) Michigan City, (73) Florida, (74) Iowa, (75) Colorado, (76) Southern Virginia, (77) California, (78) Maine, (79) Louisiana.

Fifteen to Ten Cents:

(80) Fond du Lac, (81) Long Island, (82) Virginia.

Less than Ten Cents:

(83) Quincy, (84) Porto Rico.

Those who are interested to see whether they have gained or lost in general standing can compare this list with that given in the Children's Number (page 89, February) of last year. There

has been a considerable shifting of classes, some dioceses going up higher, and others—we regret to say—dropping to a lower class.

Some Interesting Features

That North Dakota Sunday-school which last year received the banner for the largest *per capita* offering is in a town which has had no resident clergyman for three years, but through the splendid work of faithful laymen and women this school reports a *per capita* of \$5.78. The school which stands second, with a record of \$4.82 per child, meets in the home of a Churchwoman in a small town on the prairie, miles from the nearest church or priest.

Another conspicuous instance is that of the Sunday-school at Fairbanks, Alaska. Not content with the frail and somewhat cramped keystone pasteboard boxes, the Fairbanks Sunday-school takes to itself the requisite number of tin cans wherein to gather its Lenten offering. The treasurer received a check for \$353.11, representing the contents of the aforesaid tin cans. Connected with the giving of this offering was a rather unusual feature, concerning which we quote from the *Alaska Churchman*:

"The children assembled according to classes and put to a positive test the question, 'Which class can make the most noise with its mite-chests?' For the fifth time the Primary Department won this distinction, though they were nearly tied with the Archdeacon Stuck class—consisting of seven small boys—who made the contest so exciting that the judges requested them to repeat their efforts before they could award the decision."

Some of us who have reached that time of life when we no longer find noise delightful for its own sake may perhaps feel thankful that the tin-can mite-box is, so far as we know, confined to Alaska.

From various other parts of the country scores of letters have come telling of special features which characterize the

good work of the Sunday-schools. We wish there were space to publish many of them in full. But under the circumstances we can only mention briefly the following facts:

The Diocese of New York set an admirable example in promoting mass meetings of the Sunday-schools before Lent, and arranging for a united Sunday-school service after Easter, when the offering was presented, the bishop receiving it in the Church's name. In a smaller way the same thing has been done in other places.

There is a little school at Point of Rocks, Maryland, which is not only a mission—but a missionary—Sunday-school. It consists of about twenty-four children, a teacher and a superintendent. They gave last Lent an offering of \$70; nor did they stop after Easter, as is shown by the fact that their missionary giving for the year amounted to \$145.25.

The various means by which the offerings of different schools have been earned are interesting, and sometimes amusing. They illustrate the pluck and patience of many of our children, and the good will with which their elders have co-operated in their efforts. Here, for example, is a class of twelve boys who made \$40 selling pickles; a small boy who earned his offering by not eating hot bread or cakes, and a little girl whose dollar is the result of staying away from the moving picture shows. Several children—probably as a result of reading "The Tale of Five Pennies"—tried to see what they could do in multiplying small sums given them at the opening of Lent, and the results were astonishing.

We heard also from many of our little agents for THE SPIRIT OF MISSIONS. A choir boy at the Church of Our Saviour, Cincinnati, sold fifty copies, while a little lad ten years of age in New Hampshire accompanied his father on his milk route, helping in the distribution of the bottles and selling at the same time twenty copies of THE SPIRIT OF MISSIONS.

Such examples show what the Lenten Offering of last year taught to the children of the Church. Far more valuable than the money received is, we believe, the training in helpfulness, self-denial and Christian generosity, the wider outlook and the sense of united effort in a great cause, thus brought home to the young people in the parishes and missions of our land.

And now we turn toward the coming Lent and the next offering. Shall we not each try to make it a noble one? This we can only do by making our own diocesan and parish offerings more honorable than they were last year. If we all pull together we can move a mighty load. It is team work that wins in an undertaking where many people are concerned.

What then shall the next Lenten Offering be? It is for us to determine.

THOSE who last year used the Lenten Lessons on China prepared by the Rev. William E. Gardner, Editor of the Sunday-school Department of THE SPIRIT OF MISSIONS, will be glad to know that a new set has been issued this year. The subject is the work among the Negroes. The lessons comprise a bright story, entitled "John Henry Climbing the Upward Path." There are five chapters, one for each of the first five Sundays in Lent. These lessons have twenty-eight illustrations, and can be used in all classes in the junior and senior grades. Their aim is to provide material for a teacher to talk to a Sunday-school class interestingly for ten minutes each Sunday, with the aim of widening the child's knowledge, deepening his sympathy and stimulating his purpose to increase his Easter offering.

Those who desire copies of the China lessons, rather than the Negro lessons, can secure them. All the material of either course needed for one class can be secured for fifteen cents. Send orders to the Church Missions House, 281 Fourth Avenue, New York City.

THE SANCTUARY OF MISSIONS

O THOU, whose infant feet were found
Within Thy Father's shrine,
Whose years, with changeless virtue crowned,
Were all alike divine:

Dependent on Thy bounteous breath,
We seek Thy grace alone,
In childhood, manhood, age and death,
To keep us still Thine own.
—*Reginald Heber.*

"And Jesus called a little child unto Him, and set him in the midst of them.

"And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the Kingdom of Heaven."

THANKSGIVINGS

"We thank thee"—

For the light and gladness brought into the world by little children.

For thy servants who, by word and good example, are protecting and guiding thy lambs in dark and difficult places.

For Christian nurture, Christian homes and Christian parents—which are the gifts of the Christ-Child.

For assurance that inasmuch as we have done it unto the least of thy little ones we have done it unto thee.

For the Christian schools in non-Christian lands which are bringing so many children to the knowledge of thee.

For the brave life and the patient ministry of our pioneer missionary among deaf-mutes.

For the growing interest and co-operation of the children of the Church in the upbuilding of the world-wide Kingdom.

INTERCESSIONS

"That it may please thee"—

To guard and protect the innocence of children, and by their example to win men and women to a worthier life.

To bless family life and direct parents in their sacred task, that thy

children may have a fear and love of thy Holy Name.

To prosper the work of all schools, hospitals and orphanages which minister to the needs of children (especially . . .), making them fruitful nurseries of useful and holy lives.

To bless the officers, teachers and pupils of the Sunday-schools of thy Church, giving them grace to serve thee better and more perfectly to love thee.

To guide and direct the new Board of Christian Education, that they may devise such means of Christian nurture as shall greatly bless thy children.

To give good success to the efforts of the Sunday-school Auxiliary in the gifts which they shall make during the coming Lent.

PRAYERS

FOR CHILDREN

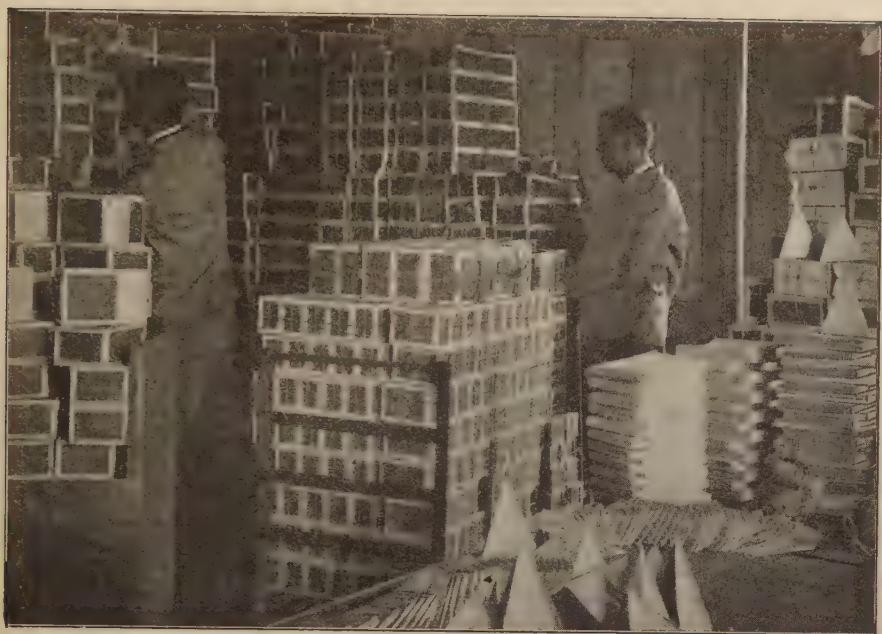
GRANT, O Heavenly Father, that as thy holy angels always behold thy face in heaven, so they may evermore protect thy little ones on earth from all danger, both of soul and body, through Jesus Christ our Lord. *Amen.*

FOR SCHOOLS

ORD Jesus Christ, thou Child of Bethlehem, bless, we beseech thee, the children gathered in Christian schools; may they be truthful, pure, obedient, and ever ready to do their duty in that state of life to which thou shalt be pleased to call them, who livest and reignest with the Father and Holy Ghost, one God, world without end. *Amen.*

FOR ORPHANS

FATHER of the fatherless, let the cry of the orphan and the destitute enter into thine ears: rescue them from the perils of a sinful world; strengthen them in love, and power, and usefulness, and bring them at last to the refuge of thy Heavenly Home, for the sake of thy Holy Child Jesus, our only Saviour and Redeemer. *Amen.*



"The packages are made up, and four large wheeled trucks take them down on the elevators to the waiting express wagons in the street"

ALL THE YEAR ROUND WITH THE SUNDAY-SCHOOL LENTEN OFFERING

*By E. Walter Roberts,
Assistant Treasurer*

SOMEONE will ask: Why "all the year round" when the season of Lent lasts only six weeks? I answer: Because the Lenten Offering has grown to such proportions that there is work to be done for it and with it every month in the year.

Why, think of it! At the end of its first one hundred years one of the two great English missionary societies had not received \$1,000,000. At the end of thirty-three years our Sunday-schools in their Lenten Offering for missions have already passed the two million-dollar mark. Last year the amount, including specials, was over \$150,000. Being all given within six weeks, it was contributed at the rate of \$25,000 a week.

Perhaps you will now understand why it requires work every month in the year to prepare for this Lenten Offering and to take care of it here at the Church Missions House; and how the money it brings in is being used all the year round to spread the knowledge of our Lord and Saviour Jesus Christ.

But let me tell you of the year a little more in detail: In October of each year plans for the next Sunday-school Lenten Offering are decided upon, and orders are given to the factories for the more than 500,000 mite-chests that must

112 All the Year Round with the Sunday-school Lenten Offering

be used each year. In November and December the pasteboard is made at the paper-mill, the large sheets are printed, cut out and made into mite-chests, and are packed in quantities in cartons (larger boxes). All the labels are addressed to take the more than 5,000 packages by express or mail all over the United States, to all the Sunday-schools that belong to the Auxiliary. Each label is marked with the number of mite-boxes that must go in each package, so that every scholar, teacher and officer may have a box.

In December we prepare and print, and in January we send out to the Sunday-schools, packages containing the Order of Service for the Missionary Day—the Second Sunday after the Epiphany—which the General Convention asks all Sunday-schools to observe as a devotional preparation for the coming Lenten Offering.

In January and February, too, in a large room (a corner of which you see in the above picture), all the 5,000 packages are made up, containing the mite-boxes and other printed matter, and four large wheeled trucks, such as you see above, take them down on the elevators to the waiting express wagons in the street. There are about 20,000 mite-chests in the boxes shown in the picture, so you see it takes a pretty large room to hold twenty-five times as many, or 500,000 mite-chests; and many busy people to wrap them all up and send them away.

In late February or early March Lent begins, and then *you* are the busy people, filling your mite-chests in a thousand different ways, while we here are still filling belated orders for them. Then comes Easter, when you have finished your work and have brought the contents of your boxes that they may be sent to the Church Missions House. In April, May and June the pennies, nickels, dimes, quarters and half-dollars are rolling in like a great tide from all over the United States and its possessions, and from Africa, Brazil, China, Cuba, Japan and Mexico to the Church Missions House in New York, and we are kept busy counting them, sending them to the bank, writing down in large books just where they all come from, and what they are to be used for, and sending letters to all who gave telling them that the money arrived safely and that none of it was lost.

In July and August the money is still coming and we are busy making out a full list of it all, printing and sending it to every clergyman, so that everyone in all the Sunday-schools may see the whole record. Last year it took sixteen pages, the size of the weekly **YOUNG CHRISTIAN SOLDIER**, with five columns of fine print on each, to record the \$150,000 that came in from Sunday-schools.

In September a second edition of this list is prepared and printed, including the additional amounts that have come in; and still they keep coming, through the fall and winter, and even up to the next Lenten season, and so we come round to October, ready to begin all over again and prepare for the next Lenten Offering.

But all of this is only a part of the story. Your prayers and offerings are like a great tide which you send rolling in to the Church Missions House, and which it is our duty to send rolling out again to the uttermost parts of the earth. Why! every week and every month in the year we are telling you in **THE SPIRIT OF MISSIONS** and in **THE YOUNG CHRISTIAN SOLDIER**, about the missionary work among children and young people, in the churches and chapels, the boarding-schools and colleges, the orphanages and hospitals, the Sunday-schools and day-schools, where the missionaries sent out by your offerings tell it out, among the people in our own country, in Africa and Brazil, in far-away China and in Japan, in Alaska and the islands of the sea, "that the Lord is King."

CHILDREN OF THE TANANA

By the Reverend Charles E. Betticher, Jr.



I HAVE always felt that the best definition of the work among the Indians of Alaska was that given by a little child. One day, while I was sitting in the mission at Nenana, the children came to

me in turn to recite their catechism. One little girl, who had advanced in her English as far as the Fourth Reader, and who therefore had studied out for herself a goodly portion of the answers to the questions in the catechism, stood before me and announced in a droning voice that part of her duty toward her neighbor was "to love, honor and scour her father and mother." While the instance was most amusing, I realized that, after all, she had hit the nail on the head; for surely, the best succor to many of those fathers and mothers is to scour them. It has been interesting, in watching the development of the children on the Tanana River, to note how literal many of them are. It was this same child, Eva, who said to Miss Farthing, when told to finish the dishes: "Yes, verily, so I will!"

There are so many things of interest about these children that it would be impossible to tell all. I shall, therefore, outline the daily life of those children who live in the mission at Nenana.

To begin with, there are thirty-five boys and girls, ranging from five to sixteen years of age. The day begins in the kitchen with the preparing of the breakfast by the kitchen girls. These children

have to arise a little in advance of the others—with the exception of the boy who has care of the *cache*, and who must needs see that there is a goodly supply of wood on hand. The accompanying illustration shows Tommy as the *cache* boy that week, cutting fish that the girls may prepare it for dinner. The girls in this same picture were the kitchen girls for that week. After the children have all come downstairs a short form of morning prayer is said, a hymn is sung, they take their places at the table and the blessing is said by all in unison. After breakfast a new set of girls goes into the kitchen to take care of the dishes, and to leave everything in order, so that the



School girls and the lively Charlie



Tommy as cache boy cutting fish for the waiting kitchen girls

little cooks may find all in readiness when they return later in the day.

During this time, between breakfast and the beginning of school, there is the greatest bustle about the mission. The upstairs girls are busy making the beds and straightening up their dormitory; the upstairs boys are doing the same on their side of the building; for the second story of the mission is as separate as two buildings would be. Also there are the duties of caring for the living-room, and for the rooms occupied by the missionaries.

At the ringing of the school-bell there is the greatest hurry. Some children are bound to be slower than others, consequently there is a great scramble for coats and caps in order that no one may be late to school. The morning seems very long indeed, because the mission is in absolute quiet at that time. The missionary has an opportunity to do many things, but with the return of the children at noon the bustle begins once more. The children drop into their respective places, and almost before one realizes it everything is in readiness for the noon-day meal.

After school in the afternoon there are very few duties to be performed, except

on those days when the washing and ironing have to be attended to; consequently the afternoon is the great play-time, and if ever any of you get to Nenana, plan to be there at that time and have a good romp with the children.

I suppose some people have wondered why Archdeacon Stuck has called Nenana "The Cure for Discouragement." If you had ever visited there you would cease to wonder. A happier-hearted, brighter-faced set of children does not exist. The hope of the mission is so to train the children in the necessary duties of life that when they come to have homes of their own they will not have to unlearn many things which their parents have practised.

The girls are kept at the mission until married; this is the most practical way of protecting them. The boys cannot be married until the prospective bridegroom has erected a cabin for his bride-to-be. In this way the huddling together of many families in one cabin has been largely broken up. The end in view is easy to understand. At present it is rather far off, but the daily training of these children is bound to have its effect upon the ultimate solution of the problem,

There are many amusing results from the training which the children receive. One of the best is found in the actions and words of Laura. Laura was the first little girl whom we took into the mission. We have always called Laura the "Little Mother" because she "mothers" all the newcomers. One day, in unpacking a mission box, Miss Farthing decided that a certain dress should be given to Laura because of her faithful work and devotion. Laura came running in, her face beaming, and received the dress with many thanks. She was one of the girls who had mastered the art of sewing after many trials and much vexation of soul. What did the little rascal do when she received her dress but turn it inside out, examine all the inward workings—which she understood much better than I do—and running over to me, point to one of the seams, exclaiming, with great feeling, "Bad stitching! Bad stitching!"

I leave those who will read this article to determine whether there is any lesson in this story for them.



LAURA AND DAISY

A CHINESE CINDERELLA

By Deaconess Phelps

Boone University, for young men, and St. Hilda's School, for girls, are the two most important educational institutions in our District of Hankow, China. Both are situated in Wuchang, just across the river from Hankow. Deaconess Phelps is the principal of St. Hilda's School.

WE are accustomed to think of Chinese girls as having little or none of the joy which we consider the right of every child. When they come to our mission schools we find it difficult to teach them how to play, and in the case of older children we often fail completely, because from time immemorial the idea of learning and scholarship has been entirely inconsistent with fun and good times. The Chinese find it hard to understand how serious-minded bishops can be so frivolous as to waste time in playing tennis. But I am glad to say that the girls at St. Hilda's are not so

serious-minded in playtime as they used to be. I want to describe one of the good times they had last Christmas.

The boys at Boone College had given several English plays, of which the girls of course heard, although they were not allowed to attend. The girls, not to be outdone by mere boys, decided they also would give a play in English and asked Miss Cheshire, who was their teacher, to choose one and coach them. Every girl in the two upper English classes had to have a part, so Miss Cheshire decided that it would be easier to dramatize some old story than to find a play with the requisite number of characters—all fe-



CINDERELLA AND THE PRINCESS

male. She hit upon the story of Cinderella, changed it a bit to suit Chinese ideas, and started the rehearsals. I was busy with other matters and knew nothing except that the play was progressing and was to have no prince and no tiny foot, and so was ready for a great surprise when about Christmas time it was ready for production.

As our assembly room at St. Hilda's is very small our guests were limited in number. The only men allowed were the teachers in the school, Mr. Ridgely the chaplain, and the bishop. I am sure they felt highly-privileged characters. A narrow stage was erected at one end of the room with a few screens instead of a curtain. The stage properties were very few, as in Chinese theatres much is left to the imagination.

When the screens were drawn aside and the stage revealed, there was Cinderella in the raggedest clothes I ever saw off a beggar's back, patiently finishing some beautiful garments for her step-sisters to wear to the feast which the princess was that day giving to all the marriageable girls in the city, intending to choose a wife from among them for her son. In China, remember, a young

man has no voice in the choosing of his wife, nor would he have an opportunity to choose, as well-brought up young ladies are kept closely from the sight of men.

Cinderella thinks aloud as she is working, and we learn how hard has been her lot since her father married a widow with two lazy daughters. We also get an insight into her sweet character, for she does not complain against her elders. When she seems unable to please them she simply redoubles her efforts, and in this way develops under adversity. Soon the garments are finished, the disagreeable sisters and stepmother are arrayed in all their finery and depart to the feast, leaving Cinderella some more work to do lest she grow lazy in their absence.

As she commences her new task a strangely-dressed woman enters, whom Cinderella receives with all the polite ceremonies due to a guest. The stranger questions the girl about her life (very personal questions are quite proper in China) and is satisfied that Cinderella is deserving any kindness in her power. She now reveals herself as an intimate friend of her dead mother who had always been interested in the little girl, but until now had no opportunity to show it. She bids Cinderella go to the feast. Cinderella protests, as she has no clothes other than the rags she wears. But the fairy tells her she will find some nice ones in her room. Soon the girl returns, beautifully gowned, to receive her last instructions. She must be sure to leave the feast by nine o'clock (in China feasts are afternoon, not evening affairs).

The next scene shows the feast in progress. At the upper table sits the princess with Cinderella as the guest of honor by her side. The other guests are wondering who she is, and soon the bad sisters are admiring her beauty, modesty, good manners, and whatever other virtues are necessary to a Chinese girl. The clock begins to strike and Cinderella makes hasty adieux, but as saying good-bye in China sometimes takes an hour she finishes only as the clock stops striking, and as she hurries out of the room one of her beautifully embroidered slip-



THE CINDERELLA TROUPE

pers falls from her feet, and in her haste to obey the fairy she has not time to pick it up. The slipper is, of course, a good-sized one, as small feet are going out of fashion among the Christians and the upper and educated classes.

The lost slipper is the only means the princess has of identifying her charming guest, whom she has firmly decided to have for her daughter-in-law. So she sends some of her ladies with the slipper to search in every house for its mate. This is not as hopeless as it might seem to us, for cities in China are walled and the gates closed from sunset to sunrise. The princess could order the gates kept closed until the girl was found.

The last scene is once more in Cinderella's home. She is hard at work, while her sisters and their mother discuss the wonderful events of the evening. They are interrupted by the arrival of the ladies of the princess's household. They state their errand, asking the two sisters if they have the mate to the slip-

per which they show. Of course they haven't. They then start to interrogate Cinderella but are interrupted by the family, who think it an outrage to suppose that such an humble, useless, unattractive person could have been the great princess's guest. But they have their orders that every *unmarried* woman shall be personally asked, and they go through the form of asking. They are as much surprised as anyone when the tattered Cinderella produces the mate of the beautiful slipper and tells how she happened to be at the feast. And she is carried off to the home of the princess. And so ends the play.

More remarkable than the play itself was the self-possession and clear enunciation of the girls, who had never acted before, nor probably had they ever seen a play. But more than all I rejoiced to see the pleasure the young actresses and their schoolmates took in it all. They began at once to make plans for another play this year.



ST. ANDREW'S CHURCH AND SCHOOL, MAYAGUEZ, PORTO RICO
The Church was a coffee warehouse. It has no ventilation worth mentioning

HOW ANDRÉS KEPT HIS BIRTHDAY

By the Right Reverend James H. Van Buren, D.D.,

Bishop of Porto Rico

Some parts of this story are true. We are trying to make the other parts true also.—THE AUTHOR.

“WELL, of all the contraptions! Molly dear, come and see what is entering our premises.”

It was truly a curious object. Mounted on the rickety wire wheels of a broken-down old velocipede was a dilapidated wooden box which proclaimed, in faded letters on its side, that in better days it had been used for packing Somebody's Celebrated Soap. Slowly the contrivance seemed to be climbing up the road that led to the front piazza of Mr. Edgar Morris's house in the outskirts of one of Porto Rico's most picturesque little towns.

“Will you look at that, Molly!” said Mr. Morris to his wife, as she came hurrying out at his call. “What do you make of it? Is it a flying machine or an automatic wheelbarrow? There doesn't seem to be any gasoline engine or other power moving it, and yet it keeps on with its advance. Perhaps it goes by a propeller. Had I better shoo it away, or shall we give it battle?”

Just then a sweet, young, boyish voice was heard, from the farther side of the little cart, singing, in a broken way that gave the effect of panting the words out one at a time, as though the “propeller” of the “contraption” were having difficulty in climbing up the road:

“El — Rey — de — amor — es — mi — Pastor.”

“Oh, I know what it is,” said Mrs. Morris. “It is one of the San Andrés' boys.”

“One of the what?”

“One of the St. Andrew's boys.”

“Well, St. Andrew had better keep his boys off my grass! What is that noise he is making with his mouth?”

“Now, Edgar dear, you ought to be ashamed of yourself.”

“Well, I probably am; but why? why, Molly?”

“Not to know what he is singing,” said Mrs. Morris. “Listen! it's the Spanish translation of a hymn.”

Mr. Morris gently removed his hat and was very quiet as the words came nearer and nearer; words so familiar to thousands of children in the home land, but words which Mr. Morris, like a good many other American men, seemed to have gotten out of the habit of using; words which, even in their Spanish form, brought to him tender thoughts of another boy, far away in a Church school in New Hampshire, who loved the same hymn in its English words:

“The King of love my Shepherd is,
Whose goodness faileth never;
I nothing lack if I am His,
And He is mine forever.”



"Dear old Jack," said Mrs. Morris, as though reading her husband's thoughts. "I wonder what he is doing?"

"Well, as it is now the bleak and drear November, he is probably getting up a Thanksgiving appetite by playing football or skating. At all events, I don't think he is singing hymns at this moment."

"Now, Edgar dear, don't say trifling things to cheer me up. You know you care just as much as I do about having Jack so far away."

"It isn't Jack; it is we who are far away," persisted the father.

"But it comes to the same thing, doesn't it?"

"Not at all! All the difference in the world. But, just the same, I wish I could bottle up some of this warm weather and send it to him."

While this conversation was going on, a small Porto Rican boy, apparently some ten years old, with bright black eyes and closely-cut black hair, had come out from the other side of the little cart, and now stood erect before them, cap in hand, at the steps of the piazza.

"Well, *muchacho*, what do you want?" said Mr. Morris.

"Good mornings," said the boy, after the polite Spanish manner. "Please you *señor*, will you sell me some cocoanuts?"

"You mean, will I give you some?"

"No, *señor*. I buy them; I am not to beg; see, here is money."

"Well, Molly, did you hear that? Wants to buy; does not want me to give them to him!"

"I am not surprised. He's a true St. Andrew's boy. I knew it the minute I heard him singing. Hymns are not the only thing they teach there."

At this the boy suddenly became interested and said, in the rapid-fire Spanish which Americans find so hard to understand: "Yes, yes, *señora*. I am of the school San Andrés. You know this school? Well, next Wednesday is Feast of San Andrés, which we shall celebrate in honor of our school name. November 30 we have grand celebration; yes,

fiesta of San Andrés. Please you will come?"

"Oh," said Mr. Morris, "and is that what you want the cocoanuts for?"

"No, *señor*. I am to sell them also."

"Oho! So you are one *comerciante*."

"Yes, *señor*. I buy and sell. See, I have here *cuarenta centavos*; with those I pay you for cocoanuts *cuarenta*. Those I sell in the city for *dos centavos* every one, gaining in all *cuarenta centavos*."

"Just listen to that, Molly! Wants me to sell him forty cocoanuts at a cent apiece, and he'll sell them at two cents apiece. He surely has a head for business." Then, turning to the boy, "And what will you do with the money you gain? Spend it for *dulce* (candy)?"

"No, *señor*. I give it to my mother."

"Gives it to his mother! Molly, do you believe that?"

"Yes, dear, I think I believe it. In fact, I'm sure I do."

"What is your name, young fellow?" asked Mr. Morris of the boy, who was digging up the gravel with his bare toe.

"I also call me Andrés," was the reply. "And San Andrés is my *santo*."

"And what is a *santo*?"

"He means," explained Mrs. Morris, "that he was born on St. Andrew's Day and was named Andrés on that account. St. Andrew's Day is his birthday and San Andrés is his patron saint, or '*santo*.'"

"It is truth," said Andrés. "And the teacher says everyone must, on his birthday, and always, try to be like his *santo*. That means, I must first find my brother and bring him to the Good Shepherd. But I have no brother of my own, so the teacher say everybody is my brother, and I can bring whatever one I please. But how can I bring them? I can only tell them of the King of Love, and ask them to come. So I sing the hymn beautiful, and maybe someone hear it and come."

"Edgar, dear," said Mrs. Morris, in a low voice, "let's give him the cocoanuts."

"What, and destroy his self-respect? Make him feel like a beggar? No, *señora*! If he is the right sort, he would

rather pay. I'm going to take him at his word, and deal with him on a strictly business basis."

"Oh, Edgar, you do have such good sense—at times!"

"Thanks, dear. 'Praise from Sir Hubert—or Lady Hubert, for that matter—is praise, indeed.' Come along, Andrés. I accept your offer, but you will have to climb the trees and get down the cocoanuts yourself."

There were some twenty cocoa palm trees near the house, and quickly Andrés had climbed enough trees to secure all the cocoanuts he required. He carefully lowered them by a long rope, Mr. Morris untying it when it reached the ground. There they were counted and loaded upon the cart, heaping it high. The money was paid, and off started Andrés, sweetly singing in Spanish as he went:

"Where streams of living waters flow,
My ransomed soul He leadeth;
And where the verdant pastures grow,
With food celestial feedeth."

Hardly had he finished the verse when Mr. Morris, who was watching, heard a crash and a cry. The poor little "contraption" had broken down. And there lay the cocoanuts, on the ground, with poor Andrés looking helplessly at the broken axle.

"Here, old chap," said Mr. Morris, "wait a minute. I guess you need a wagon-mender. Now, you strip off the outer shell of the cocoanuts, to make them lighter, while I take this automobile to the repair shop. Here is a *machete*; look out and don't cut yourself."

"Oh, I know to use the *machete*," said the boy, and at once he began cutting away the outside covering of the cocoanuts.

"See here," said Mr. Morris, observing how skilfully the lad was using the big knife, or *machete*. "How old are you?"

"I have *catorce* years."

"Fourteen; well you don't look it," said Mr. Morris, and then, as if to him-



"He quickly climbed enough trees to secure all the cocoanuts he required"

self, "Just the age of Jack"; after which, thoughtfully picking up the broken cart, he carried it to the shed, where he kept his tools, and had soon fitted on a new axle, hung the wheels upon it, and replaced the soap-box, which formed the body of the cart; after which Mr. Morris said:

"Well, now you are all right; *adios*—and, by the way, to-day is Saturday. When did you say was the *fiesta* of San Andrés?"

"Next Wednesday, and please, will you come to the school? I invite you."

"I can't promise; but suppose you come to-morrow and get some more cocoanuts."

"No, *señor*, not to-morrow. My

teacher say, on Sunday we must not work, but go to the church."

"O yes, that's right; I forgot."

"But Monday, after the school, I come," said the lad.

"All right, come Monday; only don't bring any other boys; I can't supply the whole school and the neighbors; just come yourself."

"All right. I come alone; and I give you much thanks. *Adios, señor.*"

And again, the voice came floating back, fainter and fainter, as the boy moved away, singing the Spanish words which stand for:

"Perverse and foolish oft I strayed,

But yet in love He sought me,

And on His shoulder gently laid,

And home, rejoicing, brought me."

Mr. Morris was a busy man. He had a position in the office of one of the steamship lines which touch at the little town, where he was kept employed every day, and sometimes even on Sunday; and he had also a fruit farm, which covered some fifty acres, and in the midst of a grape-fruit orchard stood his house, with the cocoa-palm trees waving over it. The cultivation of the grape-fruit, its gathering, packing and shipment, occupied all the time he could spare from the office, and he had grown careless about church attendance.

Mrs. Morris, however, had, from the first, taken an active interest in St. Andrew's Mission, and played the little cabinet organ there on Sundays. But Mrs. Morris was a wise lady, and so, when her husband came in, humming to himself, "And home, rejoicing, brought me," she said nothing, but smiled as she bent over the sewing she had left when Andrés appeared on the scene.

On Monday, when the boy came for another load, Mr. Morris was not at home, but Mrs. Morris sold him the coconuts and helped him load them. While they were busily at work Mr. Morris came driving rapidly up the road in the light buggy he used for going to and from the office. In a low, strained voice, he called:

"Molly, dear, I want to see you."

He was pale, and there was a strange look in his eyes and in the firm lines of his mouth and chin. In his hand he carried a letter.

"Edgar!" exclaimed his wife. "Is it from Jack?"

"No, dear. It's from the headmaster of the school. Now, don't be alarmed; Jack has been sick, but he says he is better and that he is having the best of care."

"Nobody can give him 'the best of care' but myself," said Mrs. Morris. "Edgar dear, cable him that I will come by the next steamer."

"All right! The steamer leaves San Juan on Wednesday afternoon. You'll have plenty of time; and, in fact, I have telegraphed already to reserve you a stateroom, for I knew you'd have to go."

His voice trembled as he spoke, but there was no time for tears. There was too much to do. But, as they turned to go into the house, heavy-hearted and sad, it seemed as though an angel's voice brought them a message of comfort, as Andrés, with his cart, went singing down the road:

"In death's dark vale I fear no ill,

With Thee, dear Lord, beside me;

Thy rod and staff my comfort still,

Thy cross before to guide me."

"Molly, dear," said Mr. Morris, "I guess the rod and the staff are about all we have to depend on now."

"They are all we ever have to depend on," was the reply; "but, Edgar, they are all we need."

"So they say," he returned, but there was a choking sound in the words.

The rest of the afternoon and evening was spent in selecting and packing the heavy clothing that would be needed for the voyage, and for the cold winter of New England, and it was quite late before the last light went out and sleep came to the anxious hearts and the tired eyes of the far-away parents of Jack Morris.

The next morning they were very quiet



"Some twenty cocoa palm trees waved their leaves above the house"

as they took their coffee and eggs, after the unvarying Porto Rican custom.

"You had better take the night train for San Juan," said Mr. Morris, "so as to be sure and catch the steamer."

"Yes, I had thought of that," said his wife. "Can't you go with me and see me off?"

"No, I wish I could; but I must be at the office to-morrow, and it isn't absolutely necessary for me to go with you. The train lands you quite near the dock."

The day wore slowly away for Mrs. Morris, although there were many details yet requiring her attention. Finally, however, all was ready, and she went out upon the piazza for a breath of the cooling breeze that crept over the eastern hills like stray fragments from the strong current of the trade winds that sweep the island from end to end with constant refreshment.

She was a Christian in the deepest sense, and knew "the peace that passeth understanding." She knew also by heart that lesson hardest to learn, that the way to find comfort is to comfort others

"who are in any trouble, by the comfort wherewith we also are comforted of God." And, with all her heart, she longed to gain for her husband that best and only strength.

And as thus she sat there, thinking, she heard the swift sound of the horse's feet as her husband came driving home at the greatest speed of which the horse was capable. In his hand he was waving a yellow paper, which she recognized as the form used for cable messages. What did it contain? Good news, or bad? Certainly not bad news, if she might read the signs in Edgar's voice and manner.

"Hurrah!" cried he, as he sprang from the buggy and ran lightly up the steps. "Hurrah for old Jack! Cable just came! Contains three words. I got out the code and they mean: 'Since my letter of last week patient has rapidly improved. There is no further occasion for anxiety.' Molly, dear, do you know what I did when I found out what those code words meant?"

"Yes, dear, I am sure I know."

"Well, but I didn't merely kneel down

and thank God—I just promised that I would stand by His Church, and do my best to help make St. Andrew's Mission what it ought to be."

"Oh, Edgar dear, if all the American Churchmen in Porto Rico would only do that!"

"Well! I'm going to be one who'll stand by the colors! And to begin with, to-morrow, Andrés said, is the *fiesta* of St. Andrew. Will there be a Communion? My, but it's a long time since I've knelt at the holy place!"

"Yes, dear, I know; and it was hard for me to see you giving it up, hard for me to go there alone where we used always to be together. Yes, the bishop is coming to-morrow, and the Communion will be in the early morning. You know the bishop has been trying ever so long to secure a priest for St. Andrew's; but, so far, he has not found one. All the more reason for us to 'stand by,' don't you think?"

"Indeed, yes; 'and, by God's help, so I will!'"

It was the early morning of St. Andrew's Day, and among those who came to receive the Blessed Sacrament of the infinite Love, they two knelt there side by side, and were thrilled, as they knelt, to hear the sweet voice of Andrés, as he came singing down the street:

"Thou spread'st a table in my sight,
Thy unction grace bestoweth;
And oh, what transport of delight
From Thy pure chalice floweth."

After the service they waited for the bishop, who took Mr. Morris cordially by the hand and said, "I cannot tell you how thankful I am to see you here to-day. And if I did, I'm afraid you would not believe me. I don't think laymen realize how much every single one counts, for—or against."

"No, I presume not. But, bishop, you can count on me from now on!"

The bishop simply pressed his hand and went on to speak to some others who were waiting to see him. But there is not the slightest doubt that Mr. Morris knew what that hand clasp meant.

At the door they met Andrés. With a cry of joy he came and stood before them, holding his cap in his hand.

"Well, Andrés, you see I came," said Mr. Morris.

"Yes, *señor*. I am very glad. And did you come because I asked you?"

"Well, yes, partly that," was the reply.

"Oh, then I have kept my birthday!" said the happy child. "The teacher said, everybody is my brother, but I was afraid no one would come."

"So, I'm your brother, am I?" said Mr. Morris.

"Well, I hope so," was the modest reply.

"I hope so too, Andrés." And there came into his heart the thought of One "who was not ashamed to call them brethren."

After the children's service that afternoon, as Mr. and Mrs. Morris rode homeward, he turned to her and said, "Molly dear, I think I'll have to get Andrés a new push cart for a Christmas present."

"What!" said his wife mischievously, "and destroy his self-respect? Make him feel like a beggar?"

"Now, Molly, did you ever hear of any one whose self-respect had been injured by receiving a Christmas present?"

And then, after them there came the voice of the boy, singing, in words that found an echo in both their hearts:

"And so, through all the length of days,
Thy goodness faileth never;
Good Shepherd, may I sing Thy praise
Within Thy house forever."

"Amen," said they both.

THEY WANTED IT ALL THE TIME

"I NEVER had a chance to read my Children's Number!" This was the saying of a youngster who last year wished to read our pages, but complained that his father and mother wanted his magazine "all the time!"



THE LITTLE SHEPHERD LAD

THE SHEPHERD LAD OF HIDALGO

By Bishop Aves

I AM sure that if you could go with me among the mountain people of Mexico and see what I see, you would share with me a very deep feeling of both pity and gladness—pity for a people so very poor, ignorant and helpless, and gladness that we and those we love most were not born under such hard and miserable conditions. And then, if you could see with me something of the splendid help our dear Church is carrying to these people, you would share with me a deeper sense of gladness that we also, as children of the Church, are given a chance to help.

Now I am going to ask you a hard question. Can you imagine how you would feel if you had no father or mother or sisters or brothers or relatives or friends or home—nothing you could call your own except a little ragged clothing? Of course you can't. But I met a little boy a few days before Christmas who has known how all that feels, and more too, for he was also sick and wounded and perishing with cold.

This is how it happened. I was stopping for a few days at our mission house at Nopala, in the State of Hidalgo, where we have been trying to help the many old, sick and destitute people and



WATER CARRIERS



A BUSY DAY AT CASA DE LA MISERICORDIA

"The old, sick and destitute people and helpless children come for many miles for a little corn, a blanket, a little medicine or a chance to work"



"Corn enough for two tortillas, for the love of God!"

helpless children, who come there from many miles around for a little corn, a blanket, a little medicine, or a chance to work in our "House of Industry." Early one cold morning I was told that a little boy about ten years old had been found lying helpless outside the gate. (By "gate" I mean the great heavy door in the wall that separates the inner court or *patio* from the street.) He had on only a few thin rags of clothing and was nearly frozen, for he had been out all night, and, as you may imagine, the nights grow bitter cold at a height of 8,400 feet. Anyhow, we thought for a while that we might not save him. But our missionaries here are people of experience. Mrs. Salinas is a good nurse, and Mr. Salinas knows considerable about medicines, and they knew just what to do. They poured warm things down him, took off his rags and burned them (for they were full of vermin), clipped his hair, for that was just as bad; bathed his body, which was badly bruised



Maria, seated beside the bishop, has no legs. She drags herself up a rocky path for three miles to attend the services at Humini, and is seldom absent. The church is the bright spot in Maria's life

and pierced with thorns, dressed him in a new garment of cotton and put him in a warm bed. He slept all day and all the next night, and on the second morning, after taking his hot milk, he was able to tell us his simple story.

His name is Gunzalo Rodriguez. He has no parents, relatives or friends (though he has now found some). He had been working as a shepherd-boy on a distant *hacienda* or ranch. He herded the sheep by day and slept with them at night. But somehow—he doesn't know how, but I think Little Bopeep could tell him—his sheep wandered away; and for this his master flogged him with a heavy stick. In pain and fear he had run away, and in his hurry to hide himself he had fallen among the cactus bushes, whose spines are as sharp as needles. He also lost his blanket. He wandered through the night, and crept at last to the big door; and that was all he could remember. On the day I left Nopala, Gunzalo was able to sit up a little, and we laid him in the warm sunshine (the people here have no fires in their houses as we have), and there I took his picture. He still had a hard cold and fever; and if he escapes what I fear may prove pneumonia, it will be because, by a loving Providence, he crept in time to the "big door" of the mission house, to which the people them-



A LAD WHO WOULD LIKE TO GO TO SCHOOL

selves have given the name, "*Casa de la Misericordia*"—"The House of Mercy."

But some better things are in store for these people, for some of our good people back home are helping us to build a hospital for them, and on the brightest, sunniest side of it will be a ward for little children.

On my return here to Guadalajara for Christmas I find in my mail a Christmas card; and I want you to share it with me, for it tells a truth which no life can afford to miss—that the loving Master seems never so near to us as when we are trying to follow the blessed steps of His most holy life along the paths of helpful pity. This is what the card says to us:



How Mexican women bear their burdens

THE MASTER'S QUESTIONS

Have ye looked for the sheep in the desert,
 For those who have missed the way?
 Have ye been in the wild, waste places,
 Where the lost and wandering stray?
 Have ye trodden the lonely highway,
 The foul and darksome street?
 It may be ye'd see in the gloaming
 The Print of Wounded Feet!
 Have ye folded home to your bosom
 The trembling, neglected lamb,
 And taught to the lost one straying
 The sound of the Shepherd's Name?
 Have ye searched for the poor and needy,
 With no clothing, no home, no bread?
 The Son of Man was among them—
 He had nowhere to lay His Head.
 Have ye wept with the broken-hearted,
 In their agony of woe?
 Ye might hear Me whispering beside you,
 'Tis the pathway I often go.
 My disciples, my brethren, my friends,
 Can ye dare to follow Me?
 Then where'er the Master dwelleth
 There shall the servant be.

DID HE MEAN YOURS?

THE three-year-old son of the rector asked his mother the other day if she would not sing about
 "One social parish, lost in shades of night."

(One soul shall perish, etc.)

He was certainly not referring to his father's congregation—their missionary record makes that impossible. Did he by any chance mean yours?



THE CHILDREN OF THE HOUSEHOLD

TWO LITTLE SISTERS OF THE HOLY CHILD

IN the native quarter of Manila, among quaint huts thatched thickly with nipa grass and built on stilts to keep them out of the water during the rainy season, stands the House of the Holy Child. It is an old Spanish structure of stone, covered with flowering vines, and stands in large, shaded grounds, where the children of the household can romp and play.

A strange and interesting group they are—these little waifs, who have been gathered and are being cared for in the Name of the Holy Child. Some are orphans, and many are in even worse case, for they are American *mestizas*—children of native mothers and American fathers, who have been abandoned to whatever fate may befall them. It was because of the great number of these poor outcasts that the home was originally planned, and it is because their need is greatest that the work is confined to girls. Of all ages and speaking many languages, they come to this shelter,

where they are protected and trained until they are of age.

The equipment of the House is for thirty children, though the full number has not yet been reached—not for lack of children who need such a home, but for the lack of the means to feed and clothe them.

It is a natural and happy home life which they live, for no hint of the “institution” is found here. Each of the older girls cares for some younger one, bathing, dressing and “mending her up,” as an elder sister would; and great is the pride which they take in their little charges. So each is helped and blessed by service given and received; and all turn happily to the house-mother, who is parent, teacher and playmate, and whose loving sympathy and gentle discipline cannot fail to have a lasting effect upon their characters.

In such a place live the “two sisters,” who are the subjects of this sketch: Felicidad and Magdalena—the dusky lit-



MAGDALENA

tle Negrita, and the fair-faced *mestiza*. The names they have received in a favorite "game of flowers" indicate their outward characteristics remarkably well; for Magdalena is called "The Lily" and Felicidad "La Dama de Noche" (The Lady of the Night).

To tell first of Magdalena: Until a year ago she knew little of the happy side of childhood. After the disappearance of her father—from whom she inherits the "white" characteristics that are so prominent in her—her mother, a native woman, married a native, whose cruelty toward Magdalena led an army woman to interfere and induce the mother to bring the child here. Ten months ago she was a pathetic little figure—her pallid face showing little trace of happiness; one hip apparently injured, and high fever coming every other day. It is a great satisfaction to realize that her physical condition is trying hard to keep pace with her spirits. She is by no means a strong child yet,

but the fever comes very rarely now, her lameness has entirely disappeared, and she plays as heartily as any of the children. Her work is almost invariably well done. For a child of nine her needlework is remarkable.

Felicidad, though she has suffered far less than her white sister, has a story which makes one shudder. She is a Negrita, a member of one of the wild mountain tribes, largely untouched by civilization or Christianity and still retaining many of their barbarous and cruel customs. She was the last representative of her family—father, mother and brothers all having died—and might have met the fate often meted out to such waifs of being offered up in sacrifice. Fortunately, she was rescued by a supervisor of schools and brought to the House of the Holy Child.

Magdalena appears almost fragile, while Felici-



FELICIDAD

dad, though tiny, gives the impression of being a very sturdy little one. The white child thinks and acts with rapidity, while the brown little girl moves about slowly and gives very few outward signs of having any mental processes at all! With strangers, they are both very demure—at least Magdalena is—but “shy” would more accurately describe the little Negrita, and Felicidad never loses her shyness entirely. In joy, such as a bright tin box calls forth, she is almost hilarious for a moment, but a second thought plunges her again into a stolid dignity. In some ways she attracts more attention than any other member of the family. While she is nine years old she is not taller than a child of five, and her very straight back, bushy hair, her almost shiny skin and the gold earrings which she wore when she came, make her an object of attention always.

In class Magdalena's alert and interested little mind, not content with the things that are seen, flashes questions that tax one's brain for response, while Felicidad sits placidly by her side, giving no sign that she has ever heard of the things that have been a matter of daily interest to the others. If the truth were told, she is probably wishing that instead of shepherds and Wise Men a string of bright red beads would present themselves for her attention. She does show a great interest in pictures, so perhaps more goes into her little head than we realize.

In the heart of the family Magdalena represents, more than any other, the dramatic element. Just before bedtime she is induced to mount her bed and deliver orations on current events to the admiring group seated on the floor before her, and she is always heartily applauded. No one who comes to the settlement escapes her keen observation or her imitation. The indispensable feature of her nightly speeches is some form of head-gear, a paper hat for the stern or masterful per-



Maria (daughter of a famous brigand) and Ramona (daughter of a Chinaman and a Moro woman). "Ramona, twice sold as a slave, was committed to our care by the court a year ago"

formances, a draped towel for what is gentle or sad!

Magdalena gives promise of being a valuable member of the community in some service that may demand a good head and skilful hands. Perhaps in time she might even develop into the kindergarten which the settlement needs so urgently! But please don't make us wait for her to grow up!

The establishment of the House of the Holy Child in Manila was a literal following out of the missionary policy of Bishop Brent as expressed in his words: "Meet the greatest need." Of course it is only meeting a part of the great need, for there are many other Felicitads and Magdalenas unhelped and unprotected. \$75 supports a child for one year.



MILL ON THE SUGAR ESTATE

A million dollars' worth of sugar was made here last year, some 600 men being employed

THE ISLAND OF SUGAR

By Leonora M. Kelton

CUBA has sugar estates embracing thousands of acres. In many instances these are owned and operated by Americans, though practically all the employees and laborers, with the exception of a few head men, are Cubans.

Naturally these estates are in the country, sometimes far away from any town, and therefore they are separate and isolated communities. Here live thousands of laborers, whose intellectual and spiritual opportunities depend almost entirely upon the attitude of the owners. Some of these are interested in the well-being of the men whom they employ, and since the coming of Bishop Knight he has had many applications for workers and clergy to minister to the needs of the families on these estates. In many instances generous provision has been made for the carrying on of the work.

Ten hours' ride from Havana, near the city of Cienfuegos, in the south-central part of the island, there is a plantation called Constancia, meaning constancy. It was here that a beginning was made.

The archdeacon of the province held the first service there in November, 1908, and a teacher opened the school the following month.

Constancia is one of the largest and most progressive plantations in Cuba. In size it is a little larger than the State of Rhode Island, has forty-five miles of railroad, boats that ply up and down the river, and employs about 2,000 men. The *Central* (accent the last syllable) is the heart and brain of the estate. Here the cane is gathered in from the surrounding country and ground into sugar;

here are the company's offices, stores, post-office, school, manager's house and homes of the laborers.

Here, among other buildings, stood an old barracks, last occupied by United States troops who were quartered there when we still held the island. But our army had by this time left Cuba, and the building was utilized as makeshift quarters for the school.

"But," you ask, "why a school? Does not the Government of Cuba educate its citizens?" Without discussing the value of a Church school, for which there would be a place even if the Government were providing a modern and thorough



A pyramid of sugar-babies



This rickety building is occupied by the government school. It is badly ventilated and not nearly large enough

system of education, the question can best be answered by citing a few examples of the conditions which exist.

The writer visited the public school last year and found the teacher smoking a cigar during the session. He did not even stop for visitors. Between holidays, saints' days and the teacher's many absences the regular school work was sadly neglected; the children lost interest, became careless and irregular in attendance, and were consequently backward for their age. Several boys, between the ages of eight and eleven, in the mission school, were reading English at the end of three months by our northern method, who had never learned to read Spanish, though they had been in attendance at the public school from one to three years. Other children said it was easier to count in English than Spanish; but this was due to our method of constant training in concert work.

The fact that these poor, neglected children found our difficult English easier to acquire than their native tongue, is a sufficient commentary on the situation. A school was certainly needed!

At first we had but a handful of poorly-dressed children who attended irregularly. They had not been trained in promptness and regularity, but there was another reason—they really had not clothes enough to come in! Very soon, therefore, we decided to provide clothing. A friend of the work offered to furnish uniform dress for the school, to be worn during the sessions. How happy they were in these "American clothes," as they called them! Everything seemed to go better, and the roll of scholars grew week by week.

At the end of the first school year a May festival was held on the manager's grounds, forty children taking part in the English songs and recitations. They made a lovely picture in their uniform linen dress, with bright ribbons and flowers. Gymnastics, May dances and winding of the May-pole were other attractive features of the programme. A nearby missionary made an address, after which ice-cream and cake were served to all, and a souvenir given to each of the school children.

Early in the fall the school was opened again with forty-four pupils on the day roll, and a Sunday-school was taught in Spanish. A small building was fitted up for services, and here the children learned the Gospel story, Christmas carols and recitations.

Friends kindly sent a tree and gifts from New York, and on Christmas Eve a crowd of fifty happy youngsters gathered in the house of the manager, who is a Churchman, deeply interested in the work. The parlor, hall and porch were filled with smiling friends and parents before whom the children sang and recited in Spanish and English. This was the first they knew of Christ's love for the little ones, and long after, when asked what they liked best to sing, they would exclaim, "Venid todos fieles"—"O come, all ye faithful."



THE MAYPOLE DANCE

So the work went on with increasing success. - These poor laborers felt keenly how much good the Church was bringing into the lives of their children, and many and touching were the broken sentences of appreciation in which they tried to tell their gratitude.

The Government also recognized the value of the work and last spring the Secretary of the Board of Education for that district came and said the work of the school was so well liked by the people that he would be pleased to have the teacher give English lessons in the public school, four hours a week, at \$75 a month, arranging the classes and hours as might be convenient. They also offered to furnish our school with any supplies that were needed.

In April a new school building was dedicated by Bishop Knight which will

accommodate eighty children and here the work and play will go on; for we have to teach them to play—poor little things!

The children of Cuba have no toys and know but little of games. Girls rarely have dolls, the mothers preferring to have them learn sewing and embroidering. As for the boys, they play little except baseball. They have learned this game since the Spanish War, and it is very funny to hear them call: "One trike, two trike."

They are as bright, attractive, healthy children as could be found anywhere and here among them the Church has a promising field.

THE roll of the domestic missionary bishops was completed by the consecration on St. Paul's Day, in St. Paul's, Minneapolis, the parish of which he was rector, of the Rev. Theodore Payne Thurston as Bishop of Eastern Oklahoma, and also by the consecration in the Church of St. John the Evangelist, San Francisco, of the Rev. Louis C. Sanford, as Bishop of San Joaquin. Thus is leadership supplied for the large advance within the United States which the General Convention decided upon. By the regretted declination of Dr. Pott the district of Wuhu must still wait for its bishop until another meeting of the House of Bishops makes an election possible. Meanwhile, Bishop Roots administers the district, as of old, in connection with Hankow.



New Church school building accommodating eighty pupils, opened in April



THE COMING ARMY OF GOD IN SENDAI, JAPAN

Union meeting of Sendai Sunday-schools, May 28, 1910, 1,700 strong—150 from the Sei Ko Kwaï

AN ARMY IN JAPAN

EVERY now and then some newspaper in search of an exciting topic predicts that we shall have war with Japan. But these newspapers do not seem to know that there is war in Japan already. American men and women are fighting there, and are enlisting many of the Japanese to help them; but, most of all, they are recruiting the children and making of them a compact army which will help to conquer their native land. That sounds like treason, but it is, in fact, the finest sort of patriotism, for if we can win *this* war in Japan, and help our Great Captain to conquer it by His love, the other war which some seem to fear will never occur.

There is a brave little army of Christ in Japan, and the most hopeful part of that army is the junior brigade. The Japanese are devoted to their children, and rightly feel that the future of the country depends upon them. There are special yearly festivals for boys and for girls, and the symbols used in celebrating these festivals are intended to teach the virtues which stand as the highest ideals of Japanese citizenship. Their dolls are heroes and warriors; great fish fly from

high standards, the carp being chosen as one who swims strongly against the stream, even surmounting waterfalls, and so teaching steadfastness in overcoming difficulties. The Japanese people love poetic and beautiful thoughts. Perhaps the fairness of their land has made its impress on the imagery and fancy of the people. The children look up

at Mount Fuji—wonderful, majestic, snow-capped—and the teachers tell them that they must “keep their minds and bodies pure as the mountain is serene.”

But the teachings which produce the sweetest and most beautiful things in the lives of children, and will make them the truest and best “soldiers and servants,” are those given in the Sunday-schools which are multiplying in Japan. Therefore, there is no work better worth doing than that in the Sunday-schools, and no service more valuable than that of the missionaries who teach the children of Japan.

Think, then, what the picture at the opening of this article must mean. It was taken in Sendai, which has perhaps 100,000 people—a large city, but by no means one of the largest in Japan. On the campus of the Reformed Church College there was held last summer a union gathering of the Sunday-schools of the city. Some of them were *Saturday* Sunday-schools, as there are not hours enough on Sunday for the Christian



“This little doll lives in our street and whenever we pass her house comes out to bob a curtsey”



A missionary party in a Japanese sampan



THE PARK IN CHERRY-BLOSSOM TIME
"The people dressed in their best are out to see the blossoms"

teachers to instruct all those who are eager to learn, and it is not unprecedented for two or three Sunday-schools to be taught by the same persons. When the pupils in the Christian schools of Sendai came together they were 1,700 strong. An eye-witness says:

"I wish you could have seen them! Our own four Sunday-schools furnished 150 of the number. It did my heart good! Do missions pay? Oh! no! Do Sunday-schools pay? Oh! my, no! One of our students in the training-school is a direct result of the Sendai Sunday-school and another from that Sunday-school enters next year. And to hear those 1,700 children sing! And then to see the Christian young men helping and leading in the sports—the little chaps tickled to pieces to be associated with the college boys, of course."

But back of that great gathering was the story of long and patient labor, days of constant effort and nights of discouragement. The same missionary, who so rejoices at the sight of this little Christian army, tells also by what pains and toil it is recruited:

"This is the Sunday when I can stay late in bed—until eight o'clock, when I make a hop, skip and jump for Sunday-

school No. 1. Last Sunday two girls came who are in the normal school; they asked for English. I felt I was carrying all that was possible just now, and turned them down; to-day I was astonished to have them come to my Bible-class and stay for church; afterwards we made arrangements for them to take English lessons from a senior in the training-school. This presents a rather novel situation for Japan—the foreigners teaching the Bible in Japanese, and the natives giving English lessons.

"Did you ever play monkey? I've just been doing it. It's quite a novel experience, but I bagged the pennies in my cap like a good little monkey. In January we started a real 'Sabbath-school' (conducted on Saturday) in the north of the city, which has been steadily growing. On Wednesday, when Miss Kurihara was in that district making her calls, we found that the house we had used was empty, and all the children came crowding around to know whether there would be school on Saturday. She had gumption enough to tell them there would, and then went and called on the landlord, who was non-committal. The next day Mrs. Chiba, the Christian's wife, came to see us, and said that the



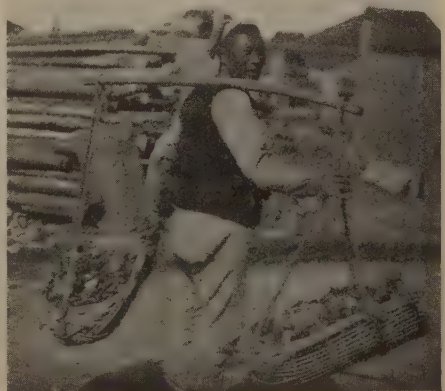
COOLIE WOMEN CARRYING KINDLING

former landlord was a strict Buddhist and opposed to Christianity, but that she would be glad to have the Sabbath-school in her new home if her landlord did not object; and would the foreign teacher please go and ask the landlord officially whether he would object to a Bible-school in her house? So the foreign teacher put on her best smile, and went with Kurihara and Grandma Chiba to call on the representative of the landlord (who proved to be a landlord-ess), and was duly exhibited by Kurihara and Grandma Chiba; they sang her praises and said how good she was to come every Saturday to teach the children, and bring an organ and teach them hymns—and the chief monkey sat and bowed and smiled and tried not to look as foolish as she felt; but—she got the pennies, for consent was given to use the house, and the following Saturday we opened there in fine style. The landlord himself, an old, old man, came to inspect us and thank us for our call, and said he'd never heard the Gospel and he'd come to church the next day. He didn't come, but it sounded well.

"It was all great and soul-stirring, but it is hard work, and often sends one home to get flat on one's back. I wish

you could have seen the loving solicitude of the students and servants when I came back exhausted on Saturday, a week ago. My dear people, how I love them!"

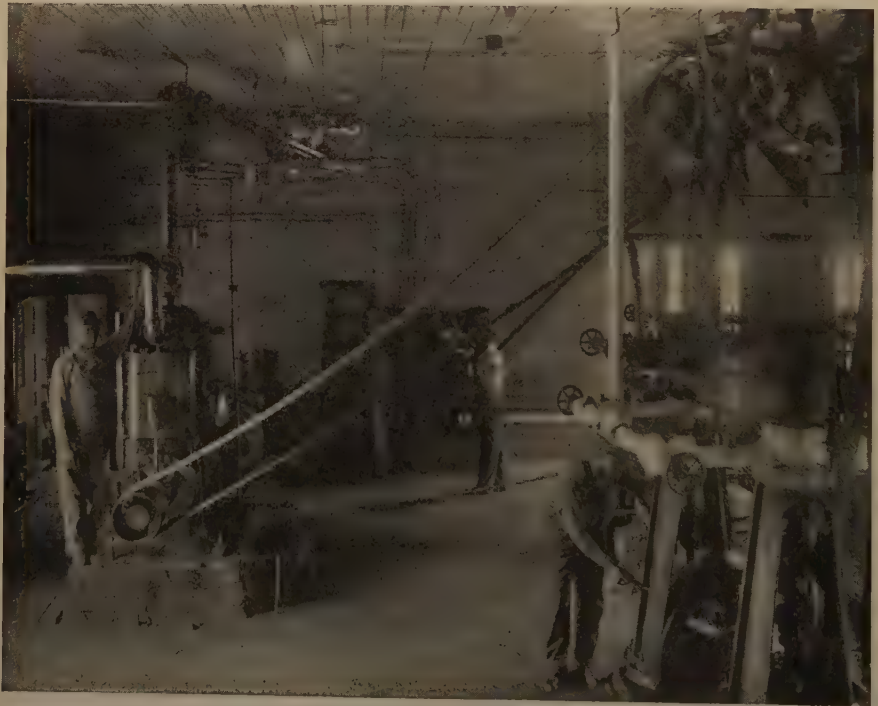
So they go on—these Christian teachers who are recruiting the army of the future—inspired by the joy of service, and cheered by the gratitude of those who catch the Vision.



Carrying stones for the new City Hall



Boys of the school at work in the harvest field



Students in Icemaking and Electrical Engineering

SCENES AT ST. PAUL'S SCHOOL, LAWRENCEVILLE, VA.

WHAT IS THE USE?

By the Reverend Samuel H. Bishop

The following article sets forth a true tale, though not all of its features are true of any one individual or place. For example, the archdeacon of the story is not drawn from life, but rather from the lives of several of our faithful Negro clergy. The attempt has been made—we believe successfully—to portray the features of our two chief lines of work among the Negroes of the South—the evangelistic and the educational.



CLACKETY-CLACK! Clackety-clack! bumpety-bump! bumpety-bump!—a ceaseless grind and grumble of ancient car wheels which had long since lost all semblance of circularity. Puff! puff! puff! from a tubercular engine; clouds of dust pouring into the open windows of a car

“reserved for colored people”, the sun blazing so fiercely as to have frightened the very air into a quivering terror—this babel of sensations, together with the sound and odor of his fellow-passengers, had since early morning been assailing the nerves of a neatly clad Negro clergyman with a gentle but strongly-marked face, and it was now three o’clock in the afternoon. Many such a ride had he taken in the service of God and his people; but always before he had found some relief from noise and heat and smell in little acts of kindness to tired mothers (he was the father of eleven children and had learned the art of quiet helpfulness), or in conversation, sometimes religious, but fully as often respecting farming and other subjects of practical interest, with the men he met in his journeys as archdeacon. Indeed, he elevated all subjects of human interest and toil into the realm of religion, so that *all* of *his* conversation was religious. He believed, for example, that to exercise that prudence and foresight which avoids debt and which provides resource for workless days is a religious obligation to one’s self and one’s family; and therefore his talk with laborers was much of the duty of intelligent and efficient toil and of prudent saving, or with farmers it was on the necessity for good gardens, varied crops, abandoning the crop-mortgage system, sanitation, good water, and many other things the Negro farmer needs to know.

To-day, however, he had failed to find relief for his tired nerves, and had surrendered to a feeling of profound depression. Even his fellow passengers an-



THE MEMORIAL CHAPEL OF ST. PAUL'S SCHOOL, LAWRENCEVILLE, VA.



GRADED SCHOOL AT WILSON, N. C. COTTON PATCH IN FOREGROUND

This building, filled daily with Colored children eager for education, is the work of the ignorant little lad who was hoeing in the field as the archdeacon passed by

noyed him; he looked hopelessly at crying babies, and with some disgust at thick-lipped, low-browed, dirty men and women. He commented, as he never remembered to have done before, on the "Jim Crow car"—rebelled at that indiscriminate herding of himself and the few like him with the mass of his people, which is enforced by the social system of the South. He seemed caught, as many another Christian democrat has been caught, by the antithesis between personal status and the Christian ideal—between the aristocracy of character and culture and the democracy of love. And then—as must surely happen when one yields to contempt for his kind—his depression attacked himself and his work. His missions were small and few in number, he had not sufficient clergy to man even his few missions, the Church seemed careless and indifferent, and money impossible to get. Not in the middle or at the crest of his life, but on its western slope did he enter this dark wood of uncertain speculation as to the meaning and worth of his and all other life; for he was in his later middle years, and the heat and noises and dirt had attacked nerves racked by long anxiety and hard work. "What is the use? What is the use?" he groaned.

But all such journeys end at last, and he was now nearing the little group of faithful people who awaited his coming. As the rhythmic bang of the flattened wheels grew slower, and the wheeze of the one-lunged engine indicated a stop for rest, he shook himself together with a prayer for forgiveness, picked up his bag, and went to the platform, the same brave, smiling priest he had always been, though his smile covered something not in a moment to be cast away. But the affectionate and admiring greetings of waiting people, the clear water from a well he had helped to dig on a previous visit, a change of linen, and a glass of milk from a cow he had advised buying and had himself selected, seemed to refresh his nerves and renew the faith

which had sustained him so long. Like other healthy-minded men, he knew a walk would help on the process of restoration, and that walk he took while the hoers were still in the cotton fields. As he was returning he saw that all the men had given up their work, glad to be released from the toil of that fierce day, but that a boy was still busy with his hoe and whistling with a cheer which no sun and no toil could wither. The archdeacon waited for the boy; and as they walked back they talked of the little interests which the barren life of this cotton-field boy had permitted him to conceive, of a God who made the world and the cotton and who loves cheer and courage and honest toil, until the hidden depth of aspiration in the soul of the boy was revealed in his glistening, upturned eyes, and he said: "Oh, suh, I wants to know mo'n I knows now, I ain' nevah ben to school 'cep'n jes' a few weeks in wintah"; and then he sadly added: "But I 'spees I'se too po. My paw is dead, and my maw have a big fambly, so I don' see how I kin go to school." "I will call to-morrow and see your mother, and perhaps we can arrange to have you go to school if you are willing to work hard," said his newfound friend, whose height, clean dress, and purposeful face realized the school and its wonderful, mysterious learning and power to the glad imagination of that barefooted, ragged boy as he whistled his way under the setting North Carolina sun toward the little cabin which was his home.

The next day, after a service which had dissolved his previous day's scorn into a love and faith, perhaps the stronger for his relapse, this shepherd of boys, and of all with whom the Over-shepherd had charged him, called at the cabin, not to proclaim suddenly to the hard-working, anxious mother the loss of her chief helper in the task of feeding hungry mouths, but to develop in her mind with tactful sympathy the knowledge of a deeper hunger which was in the soul of her boy, and to advise with her as to

ways by which that hunger might be satisfied and she be helped in the struggle which her mother-love must wage for the sake of the larger interest of her children. The result was the consent of the mother; and further effort interested a white neighbor, through whose aid not only the boy but his sister also were soon entered in one of our schools on scholarships, the boy and girl both registering as work students. That is to say, they engaged to work by day at whatever the school might offer, and go to night-school, until they should have saved enough to enable them to enter the day-school. Work for the girl began in the laundry and kitchen, and for the boy on the farm; and when the archdeacon visited the school to inquire after his charges the farmer said of the boy: "I tell you, archdeacon, I don't have to tell that boy to work, but I have to think right smart to tell him *what* to do in order to catch him before he begins."

The school years passed quickly, not without moments of darkness for both boy and girl, as well as for the travelling, soul-seeking under-shepherd of the human sheep—moments when the meaning and value of life must be rediscovered. Both worked summers, and gave part of their earnings to their mother, until they had entered the day-school. Then for three summers a place in a doctor's office was found for the boy, who still gave the most of his earnings to his mother; and at last the day of graduation came. The girl went back to teach in a school near the old home and to lead others into the open and upper road. New ideals of beauty and order, and new and easier methods of work came into the old cabin; the boy's earnings after graduation built an addition; trees were planted, and a vegetable and flower garden came into being. No toil of hand had been despised by either boy or girl all these years. But there was still in the boy's whistle, with its cheer and courage, a plaintive note of longing and determination. Such boys find friends and they may avail themselves of friendly

help, but they rely mainly on themselves. At any rate, a great Northern university was assaulted and its diploma won by the boy.

A year ago a distinguished man known and admired on three continents, was making a tour of our country to see certain phases of educational and social work in which he was interested. In a Southern town he found a school which in its ideals and methods seemed to him to interpret more adequately the economic and social life of its community than any he had thus far seen. He and his party were courteously and carefully shown the school and all its work; and after the inspection he turned to the guide and said: "I thank you, sir, and congratulate you on your unique and splendid success." "Oh, but, sir, I am not the principal, I am only the assistant," was the reply. "Where is he? May I see him?" asked the distinguished visitor. "Certainly, sir, I will bring him." The visitor followed, and together they found the principal—our barefooted, whistling boy—teaching one of the lower grades for a teacher who was absent.

Clackety-clack! clackety-clack! bumpety-bump! bumpety-bump! Heat, dirt, tobacco juice, ill-smelling, dirty men and women! The brave, benignant archdeacon has taken many a journey to that accompaniment. Has he again scorned his kind? Perhaps, for a moment, but not for long. More than one well has he helped to dig or clean; more than one cow has been bought at his suggestion; more than one vegetable and flower garden now blooms where sand or hard clay formerly reflected a burning sun; more than one father and mother have learned the deeper meanings of love. God has more than once been found in the common round of life; the flock of the Overshepherd is larger; and, whatever the discouragements, the meaning and value of life are more easily and more quickly discovered.



LAHAINA AND ITS WAVING PALMS

CHILDREN OF HAWAII

By the Right Reverend Henry B. Restarick

WE sail from beautiful Honolulu on an island steamer and pass along the shores where:

"The cocoas with their crested spears,
Stand silent guard at Waikiki."

Then we cross the channel between the islands of Oahu and Molokai. If you are not sea-sick in this thirty-five miles of channel crossing you are a good sailor. But in a few hours we are on the lee side of Molokai. On the other side of this island is Kalaupapa, the leper settlement. If you went there you would find as happy a village as there is on the islands. You may think this strange, but when you know that the Territory takes excellent care of the lepers, supplying them with food and clothes and medical attendance, and that religious care is given

them by ministers of several bodies of Christians, and that generous people have by special gift provided comforts and amusements, then you will understand that my statement, that it is a happy village, is not so strange. Then it must be remembered that very few lepers on Molokai suffer pain, and when you know all this you will not wonder that when persons are found in the settlement who have not the disease, and when such are sent to Honolulu, in many instances these people are anxious to get back to the beautiful village on Molokai, where there is no work and enough to eat and drink and wear.

After leaving Molokai we cross another channel with the green fields of sugar-cane on the Island of Maui before us. We are soon approaching Lahaina with its cocoanuts, mangoes, bread fruit

and avocado pear trees, which hide most of the houses from view.

Coming to anchor we enter a boat and are rowed through the surf, about a third of a mile, to a little wharf which we find crowded with people. There are Mrs. Folsom and Miss Blake and the Rev. Dr. Weymouth, and Hawaiian, Chinese and Korean people.

We land and walk along the seashore to the parsonage. It is situated on the beach, the grass and trees in front extending to the water's edge. The site was long occupied by residences of the chiefs, and the bishop was fortunate in securing it for the Church.

I have brought you to Lahaina that you may see the children to whom the Church is ministering. We will go to the day-school. Here we have Chinese,

Hawaiian and Japanese boys and girls,



TWO PRIORY SCHOOL GIRLS

A delightful choral service in the church at 8:45 A.M. precedes the lessons of the day. The school is a feeder for the Cathedral Schools. No fewer than twelve Lahaina girls are at St. Andrew's Priory in Honolulu, and there are several boys at Iolani.

If Lahaina boys and girls want to go beyond the fifth grade they have to go away—and it is a good thing for these children that there are such schools as the bishop has in Honolulu. A walk around the town will show you what a large number of children there are, and what you see will convince you that there is a great need for the work of the women workers and that the girls, especially of Lahaina, need the friendship and sympathy of such women as we have working there."

If we go to the Parish Hall at night we shall see men of different nationalities gathered for instruction. Beside the women workers we should find John Choi, the Korean catechist. He does not speak or write English very well, but we can understand him. Here is one of his letters:

My Dear Bishop:

I have had heard from Rev. Mr. Kroll. Coming this friday, you are going to Europe. But therefore I should not go up to see you, and good bye to you because between the large pacific ocean enclosed.

Please excuse me, I am not going up which you are going away.

Now I hope to be, good bye from here.

Good bye my dear Bishop.

I have the honor to be, Bishop, your most obedient and humble servant,

(signed) JOHN CHOI.

The people under his care once addressed me a letter, a part of which is as follows:

Dear Bishop, Sir:

Please hear us what we are want to do something under you. It is this we



LAHAINA GIRLS AT THE PRIORY SCHOOL

want to get a school for Korean children.

It ends as follows:

If we get school, quite growing up, more and more after two or three years, are very large among our people. Under we are sure this is quite sure. No any other doubt about ten years or over newly.

Your lovely
KOREAN CONGREGATION.

The sheriff said not long ago that he used to have one or two arrests of Koreans each week, but that after Choi's efficient work he had not had one for six months.

At Lahaina, as elsewhere, we are trying especially to reach the children. On the Island of Maui we have four day-schools: One Chinese, one Japanese, one of white and part Hawaiian children and

this one at Lahaina, where there are children of many races. You would see few white people at Lahaina, and there are not twenty white children in the place, but there are many hundreds of brown and yellow children, who all talk English. It is for this reason that we can reach so many of all races. These children are American citizens because they were born in Hawaii. The Chinese children know little or nothing of heathen gods and they want to know about God the Father and Jesus Christ. It is most interesting to tell about God to children who grew up without hearing of or praying to Him—yet whose hearts turn to Him most readily when they are taught. To lead the children of Hawaii to Christ, and thus to build up Christian citizenship, is our work at Lahaina and elsewhere. Some of the Lenten offering will go to this work. Let us have your prayers also.



THE BOUND BOY AND HIS DOOR TO FREEDOM

By Susan Wetmore

MANY descriptions have been given of the cabin home in the Southern mountains with its one little room, its sashless window and its smoke-stained walls. Poor as these are, they are *homes*, and inexpressibly dear to the hearts of the mountain children. These little ones run in and out of the ever-open door, and the mother gives them a kindly word as she calls them to pick up chips or go to the spring for a bucket of water, or summons them out of the cold to the big wood fire, where they warm and dry the little feet, wet with the snow or half-frozen mud which has soaked through the broken shoes.

These mountain children are quick and bright, dextrous of hand and swift of foot. In the first week of this year President Taft sent this message to the pupils at Christ School, Arden, N. C.: "Tell your scholars that when the mountain boy is trained and goes to the lowlands, he makes things hum."

But in these lonely Southern mountains there are thousands of children who have not even the refuge of a cabin home. No mother-love warms the little hearts, no proud father teaches the little fingers to aim the shotgun at the shy squirrels. These homeless mountain waifs are, as a rule, bound out to any mountain families who will take them, and their lot is not an easy one. Where food and clothing are scarce for the children of the house, the "bound boy" gets none too much. If the corn is to be gathered, or the molasses boiled, or the baby to be minded, the bound boy is the one who is kept from the county school to attend to these duties; and when the county school is open only three months a year, every day of absence is a tremendous loss. It is to these children that our mission schools come with their open

door. In a mission school there is no caste, nor scorn.

Let me give the story of one homeless mountain boy as he came to us at Christ School, Arden—a big-boned, red-haired boy of eleven, wearing but two garments, barefooted and hatless. He was so miserable at first that he used to ask the boys to tell him something which he could do that would be so bad that we would have to send him away. For the first few days we dared not suggest that he could be improved in any way, for our mountain people are proudly sensitive. The first steps in development are all in the direction of inspiring a desire for improvement. After that there is little trouble in accomplishment, for mountain people are big and strong in mind and body.

Our first task with our boy was to get him to sit still for ten minutes; next we put him through the terrible ordeal of a bath; then came his moment of triumph, when we unpacked a missionary barrel and found clothes that he could wear. The hardest thing was to find a covering for the big, tousled head; all the boys' caps were too small, and the only alternative was a stiff "derby." Once again, as always, the missionary box solved the problem. To complete the costume, one of the big boys gave our red-headed urchin a bright green necktie, which is the pride of his life.

So the days and months went by, and the boy settled to his work, in school-room, carpenter shop and out-of-doors. He begged to join the choir, largely for the glory of wearing vestments, and he sits quietly through the long services. Then came his application for baptism. It was a blessed Sunday night when all the smaller choir boys surrounded the font in their white robes, kneeling reverently with their earnest, upturned faces

full of determination. They could not read well enough to give the responses without help. The minister dictated them, but the red-haired boy, with all his vigor, said loudly to each question, "Yes, sir!"

After the years in school some of our boys go to college, and on to the seminaries; some become doctors or school-teachers; but most of them are the makers of simple mountain homes, sending their children now to the mission schools where they went, and which they love so dearly.

Sometimes, as we go through the forest paths at sunset, we hear a sweet child-voice singing the chapel hymn:

"Jesus, tender Shepherd, hear me,
Bless Thy little lamb to-night."

And we know the Good Shepherd is calling us to gather in for Him these lambs to the Church's Fold.



A CHEERFUL VISITOR



ONE OF OUR BABY SUNDAY-SCHOOLS

Of course we are referring to the age of the Sunday-school, not that of the children. It is located in Seattle, Wash., and began last fall with one scholar; by Easter it had sixty. At the beginning of Lent they voted to raise \$20 for their Easter Offering; they gave \$30.80 and then immediately set to work to raise \$50 before June 1st to help pay for the little church which appears in the background.

THE STORY OF "EPISCOPUS"

By the Reverend John G. Meem

ABOUT the year 1889, in far-off Brazil, in the State of Rio Grande do Sul, a little bay colt was born. That year was an important one to the people of Rio Grande do Sul, although they did not then know it. It was the year in which the first two pioneers of our mission arrived in Brazil.

The years passed, and the colt (which on account of his bay color is called *Vermelho*) grew up into a handsome young horse. His life was like that of other Brazilian colts on the immense *fazendas*. He grazed over great grass lands by day, where gray ostriches stalk with quick, nervous stride, or startled, dart away through the grass at a speed that only good horses attain; where beautiful green parrots skim the neighboring woods in their swift, chattering flight. Or, going down to drink at the clear water in some great marsh, the horses shy perhaps at a huge stork, rising out of the high marsh growth with powerful strokes of his great wings. Or else in the heat of the day, seeking the shade of some thick copse, where dark forms of monkeys pass nimbly and silently through the tree-tops, they stamp unceasingly because of the terrible flies. And so they pass the hot summers from December to March, and the cold and chilling days of winter from June to September, not bothering themselves because Christmas comes in summer and Easter in the autumn.

It would take too long to tell of the rose-colored spoon-bills, the toucans, and other beautiful birds; the armadillos, capivaras, porcupines and other queer animals; the gorgeous butterflies, or the great ants, so fiercely industrious, each carrying a large part of a leaf or an entire petal and looking like a veritable "army with banners." These, as well as the orchids and other beautiful plants,

the palms, orange trees, banana groves, guava trees and many others, all went to make up the every-day life of these colts—a life varied at times by the excitement of a "round-up" (*rodeso*) in which each one, after a sharp gallop, is brought stunningly to the ground by the encircling lasso, to be examined for sores made by the *motuca*, or else branded with the owner's iron.

Four years passed, and "*Vermelho*," now a beautiful bay horse, had been broken according to the Brazilian fashion, and had grown somewhat accustomed to the severe bit and heavy saddle. Our mission, too, had so grown that an episcopal visitation had become necessary, and Bishop Peterkin, to whom had been transferred the episcopal oversight of the Brazil Mission, arrived in Rio Grande do Sul in August, 1893, for a visitation of the different stations.

One morning "*Vermelho*" was brought from pasture and saddled. He soon found that he formed part of a large cavalcade bound for a landing on the river. While they waited there a little river boat came panting up and made a landing. On board were Bishop Peterkin, the Rev. Messrs. Morris, Kinsolving and Meem, and some Brazilian friends. And now begins the first event that brings "*Vermelho*" into this story, for, because of his beauty and gait, he was chosen for the bishop to ride. "*Vermelho*" did not know it, but this was the first bishop of any kind whom he had ever seen. Although he did not understand this, he was surely horse enough to feel, through his rider's firm rein and the way he sat his saddle, that the former young staff officer had lost nothing of his skill as a rider. During all the rides of the three days which the bishop spent in the "Contracto" district he rode "*Vermelho*," and then, honored and loved not

only by us but by many Brazilians also, he returned to his distant home.

Time passed, and the Brazilian Church needed another episcopal visit, and this time it was Bishop Stirling, of the Church of England, Bishop of the Falkland Islands, who came. On May 10th, 1897, although it was cold and a hard rain was falling, "Vermelho" found himself again part of a cavalcade on its way to a landing at another river about five miles away. Again a little river steamer tied up to the bank and again a bishop stepped ashore. There was a hurried consultation as to whether the bishop, with his white crown of many winters, could ride so spirited a horse as "Vermelho," but he insisted, and we were off for our long ride through the wide marshes and low lands, the bishop soon showing that he was perfectly at home in the saddle. At last we reached the hills and the rectory of Mr. Fraga, the owner of "Vermelho," where at two o'clock all sat down to a bountiful meal, the more savory because of the long, cold ride. At 4 p.m. there was Evening Prayer and Confirmation, the rain still pouring down, and then all mounted for the ten-mile ride—this time to the railway. The latter part of our ride it cleared and the moon shone out, and as we splashed along over the swampy roads the "Southern Cross" blazed directly in our path. Little did "Vermelho" know that he had now carried two bishops—one of the daughter Church in America and the other of the mother Church in England. But his owner realized the honor, and declared that thereafter the horse's name should be "*Episcopus*."

Another year passed, and it became essential that the Brazilian Church should have a bishop of its own. The General Convention at Washington, in 1898, elected the Rev. Lucien Lee Kinsolving. He was consecrated in the Epiphany of 1899 and returned to Brazil in May. He began visiting the different stations at once, and in due time came to the Contracto District. At the river landing there was a large cavalcade awaiting him,

as had been the case on two other episcopal visits, and the horse chosen for him was "Episcopus!" As this young bishop swung lightly into the saddle it was a pity that "Episcopus Vermelho" could not realize the triple honor that was his—an honor which probably no other horse ever had—that of carrying the first three bishops in their official visitations to the same field: bishops of the mother Church, the daughter Church, and the grand-daughter Church of the same communion.

"Episcopus," although now more than twenty years old, is still owned by the rector of Calvary Parish in the Contracto District, and continues to give faithful service. I think all will agree with me that he is entitled to have his story told, and that in a triple degree he is an "Episcopal Horse."

THE END IS NOT FAR OFF

A SOUTHERN clergyman tells of a certain congregation whose annual report to its denominational authorities regularly reads like this:

"Number added last year by baptism, none."

"Number added by letter, none."

"Number dismissed by letter, five."

"Number of members who have died, three."

"Amount raised for state missions, nothing."

"Amount raised for home missions, nothing."

"Amount raised for foreign missions, nothing."

Each year the letter closes with this request:

"Pray for us, brethren, that we may continue faithful to the end."

¶
KNOWLEDGE and interest follow adequate giving.

A man persuaded to make an investment informs himself about the enterprise into which he has put his money.

Our Lord said: "Where your treasure is, there will your heart be also."



EMBARKING FOR THE JOURNEY

CARRYING THE MESSAGE

A CHOIR ON A MISSIONARY JOURNEY

THESE were twelve of us—choir, organist and rector. We crowded into a park wagon drawn by four horses and started off at a brisk clip up Nine-Mile Canyon. The day was perfect, the sun flooded the narrow mountain valley, and the sky had the azure of Italy. Leaving the town of Wallace, Idaho, we climbed steadily to the summit, 1,400 feet above the town, and gazed across the mountains, tumbled one upon another and clothed with stately forests of pine, fir, tamarack and hemlock—a veritable feast to the eye. Then onward down the slope we sped, swinging around curves, winding in and out, learning from a well-informed botanist the various wild flowers that grew in profusion and great variety along the route.

Arriving at a farmhouse a stop was made for lunch. Then came the steady ascent to another summit from which the little town of Murray could be seen, nestling amid beautiful surroundings, beside the limpid, swift-flowing Prichard Creek. We arrived at Murray at 1:30 in the afternoon. One of the

faithful church ladies refreshed the party with lemonade and then assigned us to the various homes where we were to be entertained. This being done, the boys proceeded to enjoy fishing, baseball and the exploration of new country.

Murray is an old mining camp. Five miles below it is Eagle, the first camp in the Cœur d'Alenes. Twenty-five years ago 5,000 people were living there, attracted by the placer gold mining then extensively carried on. Eagle is now but little more than a name, and Murray sprang up as a result of the discovery of ore in that section. It was here that many of the successful citizens of the Cœur d'Alene mining district got their start. Originally it was the county seat. But as rich mines were discovered in the vicinity of Wallace the latter grew in wealth and population and became the centre for all this district. Murray has remained about the same for the last twenty years. The people there know the truth of the saying, "Hope deferred maketh the heart sick." Most of them have lived there for fifteen years or more, hoping for renewed mining activity, but



THE MAIN STREET OF MURRAY

meantime quite cut off from the outside world; for, until recently, the only communication was by stage from Wallace, twenty miles away. Now a branch rail-

road runs there and the uncovering of rich ore bodies in the nearby Monarch mine is destined to reward the patient waiting of the people.

From a Church standpoint the people have been sitting in darkness. We have a neat little church, as do the Methodists, but it is rarely that services are held in either. Upon visiting the people in their homes one is impressed with the hunger for Gospel ministrations.

Our visit with the choir had been long anticipated and was well advertised. At the hour for service the church was full, many standing about the door, while others were unable to gain admission. The choir marched from the vestry room in the rear around outside and entered the church singing, "We march, we march to victory, with the cross of the Lord before us." At the service two infants were baptized. The splendid attention of the congregation was attested by their unruffled composure while a bat was circling around the building for a few moments during the sermon.

After spending the night in Murray, where we were most hospitably entertained, the party drove back to Wallace, having enjoyed an outing, but finding greater pleasure in having carried the Message to people deprived of its help and comfort.



The little church in Murray

THE FORWARD MOVEMENT

HOW IT ORIGINATED

THE Cincinnati General Convention was dominated by a sense of unity in one blood, and that more vital unity which springs from our fellowship in the Gospel and our share in One Living Christ. Differences of party, of section, even of nationality, were relegated to their proper place, and as a natural consequence the record of the Convention shows that it was a Convention of missionary progress.

The Convention plainly expected that the members of the Church would gladly undertake great things for God. Accordingly it instructed its Board of Missions to perfect plans for enlarging the missionary staff. It recommended that throughout the Church men be enlisted in diocesan and congregational committees for Church Extension. It created five new missionary districts—four in the United States and one abroad—and elected six missionary bishops.

The action of the Convention largely increased the obligations of the Church, so that for the fiscal year September 1st, 1910, to August 31st, 1911, they amount to \$1,370,000.

In view of these facts our Board of Missions has called upon all the members of the Church to join in a Forward Movement.

WHY A FORWARD MOVEMENT IS NEEDED

THE Church is not at present responding adequately to its opportunities at home and abroad.

There is scarcely a diocese whose diocesan mission funds are adequate to the needs.

Much more might be done to extend and establish the Church in the domestic mission field, if more men and money were available. The need for men is even more acute than the need for money. The Forward Movement calls for lives as well as dollars.

The missions abroad are understaffed and for the most part inadequately equipped. The situation is one of critical opportunity. The World Conference in Edinburgh recorded its conviction that "the next ten years will, in all probability, constitute a turning point in human history, and may be of more critical importance in determining the spiritual evolution of mankind than many centuries of ordinary experience. If those years are wasted, havoc may be wrought that centuries are not able to repair. On the other hand, if they are rightly used, they may be among the most glorious in Christian history."

It is evident that to be true to her Leader the Church must go FORWARD. There can be no thought of retreat, no attempt even to "mark time."

HOW CAN THE FORWARD MOVEMENT BE REALIZED?

THE application of these principles in every congregation will insure the success of the Forward Movement throughout the Church:

1. *Education* in the facts of missions through sermons, addresses, lantern lectures, the circulation of THE SPIRIT OF MISSIONS and the distribution of literature.

2. *Intercession* for missions, based on knowledge of the facts, in private devotions and in public worship, especially at the celebration of the Holy Communion.

"Do this in remembrance of Me."

"Go ye into all the world."

"Lo, I am with you alway."

3. *Organization* for the enlistment of men as missionary advocates in order that the responsibility for disseminating information and securing adequate gifts may be shared by many instead of being left entirely upon the rector.

4. *A personal presentation* to every

member of the congregation of the privilege of sharing in the enterprise.

5. *Giving for missions*—diocesan, domestic and foreign—in proportion to the ability of each, preferably on a weekly basis.

THREE PRACTICAL METHODS

THE plan suggested by our Board of Missions to insure the success of the Forward Movement falls into three divisions:

I. *The Missionary Committee.* This will enlist a group of men who will co-operate with the clergyman in spreading information and stimulating prayer for missions. It provides an opportunity for effective service and so stimulates the spiritual life of the men composing it. Numbers of men, who two years ago were simply occupying pews in church, are now really working for the Kingdom, as a result of membership in a missionary committee.

II. *The Every-Member Canvass.* This effectively increases the number of givers. Investigation indicates that not more than one in five of the communicants of a parish usually give anything at all to further the Church's world-wide Mission.

The Every-Member Canvass stresses the fact that every Christian man, woman and child is responsible for the welfare of the Kingdom. Giving, like prayer, is a grace. The father cannot exercise this grace for his child, nor the wife and mother for her husband and family. It is equally impossible for a few men or women to discharge the whole missionary obligation of any congregation. The Every-Member Canvass is the only way to reach the *entire membership*. The annual collection never did and never will.

For further particulars ask "The Secretary," 281 Fourth Avenue, New York, for leaflet No. 1,102, "How to Launch an Every-Member Canvass."

III. *The Weekly Offering* for the Church's Mission as well as for the current expenses of the congregation. Many

reasons may be given for this method.

1. *It is Educational.* It keeps the Church's Mission before the people week by week, enlarging their sympathies and promoting spiritual growth.

2. *It enlists a larger number of givers.* Many people with small incomes, ashamed or unable to make their contribution to an annual collection, will give a small amount each week, thereby helping materially to increase the total from the Church.

3. *It makes possible larger giving,* especially by those of moderate ability. Experience shows that it is as easy to get an average of ten cents a week from an ordinary congregation by the weekly method as it is to get \$1 a year by the old collection plan.

4. *It replenishes the treasury regularly,* thereby saving the Board of Missions from the necessity of borrowing and paying interest on large sums of money, with which to pay the appropriations. During the first four months of the present fiscal year the expenditure has been \$460,000, while the income has been only \$172,000.

5. *It does not decrease but actually increases* the offerings to current expenses and other benevolences. This has proved to be true in hundreds of cases. It is in perfect harmony with the operation of spiritual law.

6. *It promotes prayer.* Each weekly offering reminds the giver that intercession for the cause should accompany the gift.

Systematic, proportionate, cheerful weekly giving is the most scriptural, fair, business-like, and productive method. Where properly introduced and worked it secures the largest possible educational, financial and spiritual results.

The Duplex Envelope has been proved by the experience of thousands of congregations to be the best method of combining weekly offerings for current expenses and for the extension of the Kingdom.

Ask "The Secretary," 281 Fourth Avenue, New York, for a sample of the Duplex Envelope.

The Main Features of the New Plan

1. A CAREFULLY CONDUCTED EDUCATIONAL CAMPAIGN, followed by
2. A PERSONAL CANVASS of all members of the congregation for emphasizing the importance of
3. A CAREFULLY CONSIDERED SUBSCRIPTION, on a weekly basis, instead of a "collection," emphasizing the importance of
4. A WEEKLY OFFERING, for current expenses and for missions, to be made through
5. THE DUPLEX ENVELOPE, as a simple and convenient device for most people.

THE EXPERIENCE OF ST MARK'S CHURCH, PHILADELPHIA

By George Wharton Pepper

Accounting Warden

PRIOR to 1903 two offerings were taken annually for diocesan missions. These together yielded much less than the \$400 apportioned to the parish, and the balance had to be raised by private subscription. One offering was likewise taken for domestic and foreign missions. This offering during the ten years from 1893 to 1902 aggregated \$2,941.98, or an average per year of \$294.19. No special effort was made to make the offerings large, except such as was involved in the giving of a notice in church that the offerings would be taken for the purposes specified.

In 1903 a new system was adopted. Three annual offerings were taken for

missions (diocesan, domestic and foreign), and on the Sunday before each offering the rector, in connection with the notice of the offering, preached a missionary sermon. From the resulting total of the three offerings the diocesan mission assessment was deducted, and the residue was remitted to the Treasurer of our Board of Missions.

An interesting result followed. In each year a sufficiently large fund was obtained to pay the diocesan assessment in full, and to remit for general missions the sums to be presently specified. This is true, although the diocesan assessment was raised first to \$560, and afterward to \$600, the figure at which it now stands.

Prior to 1906 no envelope system was in force in the parish. The offerings for parish purposes averaged about \$1,400 per annum. The residue of the parochial income was derived from pew rents and to a small extent from endowments.

In the year 1905-1906 an envelope system was introduced, by which the parishioners gave stated weekly sums to parish purposes. At their appropriate places in the file of envelopes special envelopes were included for the three missionary offerings, but no pledges were asked from the congregation of the amounts to be given for this purpose.

Down to the year 1909-1910 the effect of this envelope system upon offerings for parish purposes was to produce cash offerings, which have averaged \$978.62 for the five-year period and through the envelopes an annual average of \$3,876.25.

The offerings for general missions have been as follows:

1893 to 1902, yearly average	\$ 294.19
1902—1903	600.00
1903—1904	750.00
1904—1905	1,091.11
1905—1906	1,307.29
1906—1907	1,548.14
1907—1908	1,237.52
1908—1909	1,597.71
1909—1910	1,853.30

The fiscal year of the parish begins on April 1st. Prior to April 1st, 1910, the rector announced that on that date there would be inaugurated the "Duplex Envelope System," with a weekly offering for missions, in addition to the three special annual offerings as theretofore. He made an explanatory statement from the pulpit in lieu of a Sunday morning sermon, and proposed to accomplish a canvass of the parish by appointing a body of thirty stewards (both men and women) with instructions that each steward should be responsible for seeing ten parishioners assigned to him. It was made the business of each steward to explain briefly the "Duplex Envelope System," and to ask for a weekly pledge for missions.

As always happens in the first year of an experiment of this kind, the canvass was incomplete. Moreover, only eight months of the year have as yet elapsed, so that no fully satisfactory report can be made. The following results have, however, already been attained:

Cash (outside of envelopes) received from offerings for parish purposes amounted (to December 1st) to \$444.75. This means that notwithstanding the "Duplex Envelope System" the cash for parish purposes received outside of envelopes will be larger in amount at the end of the year than heretofore, because five of the elapsed eight months have been months during which the greater part of the congregation has been away. The amount actually received in cash in the parochial pocket of the duplex envelope was \$2,661.19, and this likewise means that the amount received through the envelopes for parish purposes will in all probability be larger than the average amount heretofore given.

But the missionary result is the most striking of all. Already the parish has paid its diocesan missionary assessment of \$600, and there have been received in cash for general missions \$1,608.20, which is a larger sum than has ever been given for missions in any one year; and yet all three of the special missionary offerings remain to be taken.

The total just given does not include the weekly sums which will come in through the missionary pocket in the duplex envelopes between December 1st, 1910, and April 1st, 1911. In other words, the figures here given are cash figures, and not pledge figures.

There is every reason to believe that in the year 1910-11 the inauguration of the "Duplex Envelope System" will not diminish the cash offerings for parish purposes, that it will increase the envelope offerings for parish purposes, and that it will increase from 50 to 100 per cent. the offerings for general missions.

A complete canvass of the parish prior to April 1st next will doubtless result in even a better showing during the ensuing year.

LEADING THE WAY IN PITTSBURGH

Epiphany, Bellevue, Aims at Three Hundred Per Cent. Increase

THE PLANS SUGGESTED BY THE BOARD OF MISSIONS
ARE PRACTICAL, WORKABLE AND SUCCESSFUL

By the Reverend John Dows Hills

TO put it in a nut-shell, we followed in every detail the plan outlined by the Board of Missions. This plan is practical, workable, and bound to bring results. It need not be swerved from anywhere.

Our work took inspiration from the Pittsburgh meetings of the Laymen's Missionary Movement, attended by many of my men and by myself.

Then the following card was sent to every man on the parish rolls:

Church of the Epiphany of Bellevue.

THE FOLLOW-UP MOVEMENT OF THE LAYMEN'S MISSIONARY
CAMPAIGN

A meeting to make the Church of the Epiphany a "Standard Missionary Church."

The men of the parish will meet for supper in the parish house, on Tuesday, February 8, 1910, at half past six o'clock. Every man on the rolls, every man who cares for the parish, should be there. A live Conference on the most imperative question of the day. Be sure to come.

Supper, 25 cents.

More than fifty men came to the supper. The rector opened the subject, condensing the Laymen's Missionary Movement speeches, and then putting it home parochially. A large blackboard held the parish statistics regarding mission offerings for five preceding years, making annual notations of the *per capita* gifts relative to the number of communicants each year. The figures were, as everywhere, startlingly small!

I was careful then, I am careful always, never to make divisions in "The Church's Mission." Only for convenience sake am I willing to recognize diocesan missions as a thing by themselves. My aim is to impress the truth that "The Field is the World."

The men were aroused to interest and enthusiasm. They asked questions, made suggestions, and ably did their part. Fifteen volunteers made the first Men's Missionary Committee, after the work of such a committee had been fully ex-

plained. The previous year's offerings having been \$109 for general missions and \$100 for diocesan missions, the men by unanimous vote set the next year's as \$450 (\$300 for general missions and \$150 for diocesan missions), and pledged themselves to get it.

The Men's Missionary Committee, having adopted regular monthly meetings, and arranged working plans, waited on the vestry, and secured approval of the adoption of the duplex envelope system. The man-to-man canvass was made, eighty subscribers (the parish has about 240 communicants) secured on the weekly basis of payments, and \$400 pledged for the year. Payments have been well kept up; \$100 has been already sent to New York, and \$75 to the diocesan missions treasurer. Each monthly meeting brings reports of the work to date, and starts new interest.

The annual Missionary Sunday, January 15th, 1911, gave opportunity for a

new presentation of the whole plan to the congregation from the pulpit, with a correspondingly new and revived interest.

The monthly parish paper unfliningly touches upon some phase of it, and the January issue contained in full the Message from the Board. This paper goes by mail to every home in the parish.

Results are not half what they ought to be. Neither the men nor myself are satisfied. But we do know that we have given the whole matter a new and broader and more appealing presentation to the people at large, and we hope for all good results in the time to come. Trust us to keep up the work.

HOW THE RECTOR'S SALARY WAS INCREASED

*By the Reverend George C. Dunlop,
Christ Church, Springfield, Ill.*

WE have just about completed our Every-Member Canvass with gratifying results. This year (1910) we were dependent upon efforts of the women to meet our deficits. They served a State Fair dinner, conducted food sales downtown, held a Christmas bazaar, and the younger women conducted an entertainment of the vaudeville type in one of the theatres.

Now this is all past history. The year 1911 will see us with the church supported solely by subscriptions; none of the above and no pew rents and no income from endowments—solely by subscriptions—with the weekly pledge card and duplex envelope doing the whole business.

We have now \$559.80 subscribed for benevolences. Everyone does something; no one escapes. It is ten cents a week and up. I can see in another canvass some time in the future how much more we shall do, but we have made an encouraging beginning surely. People wonder now how we could be under bondage to the old system of finance.

We had committees of women to see the women, and a few of the men and I visited the men. I preached no sermons on giving; think it is a mistake. I assume they give as I assume they pray. I published names of subscribers in the Weekly Bulletin and hammered on the canvass in that way. I converted the

vestry to the weekly system. At first they had some misgivings, now they are enthusiasts for the duplex system.

As incidental results of the canvass, all current indebtedness was paid and the salary of the rector was raised.

MR. PARISH TREASURER:

ARE you ever troubled about making ends meet?

Coal bills unpaid?

Lighting bills in arrears?

Rector's salary, small as it is, a month or two behind?

Diocesan assessments passed altogether, or paid by the vestry and a few others chipping in just before the convention?

Have you really gone to the root of the matter?

If you want to know how others have solved these difficulties, write to Forward Movement Secretary, 281 Fourth Avenue, New York.

¶
“**S**EEK ye first the Kingdom of God, . . . and all these things shall be added unto you.”

Do those words apply to congregations as well as to individuals?

The experience of a good many congregations seems to prove that they do.

For particulars, write Forward Movement Secretary, 281 Fourth Avenue, New York.

CONCERNING DEFICITS

THE income of the last missionary year failed to meet the appropriations by \$32,955.

The Board of Missions was already carrying a deficit of \$41,577 from preceding years.

The present deficit is, therefore, \$74,532.

If the offerings are no larger this year than last, the Board will be obliged to report a further deficit of \$200,000.

Could there be greater folly than permitting deficits to accumulate?

How are they to be avoided?

Shall it be by reducing or abandoning some of the work, or by increasing the offerings?

Have we ever really aimed high enough in our gifts for Church extension?

At present the apportionment to the dioceses and missionary districts amounts to \$728,000. This is an average of only 81 cents a year for each communicant, —less than 2 cents a week.

Ought not the aim to be an average of at least 10 cents a week from each communicant?

ANGLICAN CONGREGATIONS IN TORONTO

TORONTO was the first large city in North America to make general application of the Missionary Committee, the Every-Member Canvass and the weekly offering plan. Notable results have been secured in most of the Anglican congregations. Here are the figures for four. They include gifts for diocesan, domestic and foreign missions.

	Gave under old plan	Gave last year
St. Paul's	\$6,000	\$15,000
St. Simon's	2,000	4,300
St. James's	5,000	12,000
Messiah	200	1,250

MONEY

THE editor of the London *Statist* estimates that the people of the United States are now *saving* \$5,000,000,000 a year. The savings bank deposits in the United States in 1910 were \$5,678,000,000.

The secretary of the New York Chamber of Commerce estimates that the banking power of the entire world is \$43,000,000,000, and that the banking power of the United States alone is \$17,000,000,000, or 38 per cent. of the total.

In May, 1910, in San Francisco, \$4,089,000 of the bonds of the proposed Panama-Pacific Exhibition were subscribed for in two hours and thirty minutes.

The estimated wealth of the people of the United States is \$120,000,000,000. After careful inquiry, Mr. Alfred E. Marling, one of the leading business men of New York City, believes that \$25,000,000,000 are in the hands of the Christian people of the country. Less than one cent in a dollar of the income of this amount is now being given for mission work abroad.

A FEW CONGREGATIONS THAT TRIED THE PLAN

	Gave under old plan	Gave last year
Jarvis Street, Baptist, Toronto	\$7,108	\$18,736
Walnut Road, Baptist, Toronto	6,433	13,144
First Meth. Epis., York, Neb.	450	2,000
Presbyterian, Lancaster, Pa.	168	2,085
First Meth. Epis., Colorado Springs ...	874	2,423
First Presbyterian, Scranton, Pa.	2,416	6,500
Covenant, Presbyterian, Washington	3,718	8,502

BOOK NOTICES

THE CHILDREN OF AFRICA. By James B. Baird. Oliphant, Anderson & Ferrier, Edinburgh. Price, 1s. 6d. net.

This little volume of The Children's Missionary Series makes a strong appeal. Its author is a missionary of the Scottish Church, stationed at Blantyre, in British Central Africa.

As he pictures them, the children of the African forests are attractive little folk. We see them in their homes, at work and at play, foraging in the bush for food, or listening to the fairy tales and wild-animal stories of which they are just as fond as their white brothers and sisters. Weird remedies are given them for their childish ailments, and nothing—or worse than nothing—is done for their more serious ones.

In his closing chapter, Mr. Baird gives a bird's-eye view of the threefold work of a mission station, beginning with the "preaching place," where every mother brings a shiny brown baby, and all the shiny brown babies set up a chorus of protest as soon as the white man begins to speak. In the school there are "three classes and an Infant," the latter being a stalwart young man, the head pupil, so called because he is the proud possessor of an Infant Reader. And last we visit the hospital and hear about little Gwebede, who was cruelly hurt by a leopard, which pounced upon him as he was coming out of his hut one morning and dragged him into the bush. His brothers rescued him and carried him many miles to find help. He arrived at the hospital "a little, thin boy, with a face full of terror, whom the slightest movement caused to cry out with pain." But after many weeks of loving care, in the Name of Him who said, "Let the little ones come unto Me," the cruel wound was healed and he grew fatter and fatter, till his face looked like a full moon—a black moon! Then his brothers came for him, and soon he was skipping and dancing along the road, "and that was the last we saw of little Gwebede."

Mr. Baird's style is not always of

the highest literary excellence, but he brings the little ones of the African forests very near to the more favored children of civilized lands.

THE CHINA MISSION YEAR BOOK, 1910. Shanghai: The Christian Literature Society.

No one who is in any way intimately connected with missionary work in China can afford to be without this book. As one looks it over, the wonder grows that it has been possible in the past to get along without such a handbook. Missionaries on the field, members of Boards at home, and leaders of mission study classes will all find here the latest information, each along the lines that he most needs. It would seem, from a perusal of the titles of the thirty chapters, that all subjects are treated; but the preface points out that the edition for 1911 will include chapters on yet other subjects. If there is any criticism one might say that a few of the chapters are too long. Doubtless this can be rectified after the résumé of a first treatment has once been given. The Christian Literature Society and Dr. MacGillivray, as publishers and editors respectively of this most useful venture, are deserving of the gratitude of all who are working for China. G. F. M.

"THE ONEIDAS," a book of 395 pages, dealing in a thorough manner with an Indian tribe which furnishes a conspicuous example of the achievements of Christian missions, was published a few years ago by its author, Miss Julia K. Bloomfield. The edition is nearly exhausted, about a hundred copies remaining. These are offered for sale by the Church Missions Publishing Company, 211 State Street, Hartford, Conn., at \$1.00 each, one-half the original price. This would be a valuable volume for parish libraries, mission study circles and individuals who wish to inform themselves thoroughly about Indian affairs by studying closely the history of a special tribe.

SUNDAY-SCHOOL DEPARTMENT

Rev. William E. Gardner, Editor

(Address all correspondence to the Editor, at 1 Joy Street, Boston, Mass.)

THE SUPERINTENDENT AND MISSIONS

THE Rev. George L. Paine, of Dorchester, Mass., writes the following, supporting the idea that the Superintendent of the Sunday-school should teach missions from the platform once a month—"Overlooking the pedagogical difficulty of teaching all the grades in the main school at one time, we may note the following advantages of having the Superintendent give a short talk on missions once a month.

(1) Regular and Frequent Instruction

All the children in the Sunday-school should hear about missions more frequently than when taught by a special mission teacher going from grade to grade. This system allows but two or three instructions to each class each year. By the monthly instruction from the platform, missions are brought directly and forcibly to the whole school. Coming regularly, once a month, the expectation of the scholars is stimulated.

(2) The Superintendent Can Inspire the Whole School

The mere fact of the whole main school being together at one time, in one place, is added momentum to the missionary impulse, because one hundred or two hundred minds all thinking the same thoughts together, and all hearts throbbing in unison, means that each of the whole is likely to think and feel more deeply. For an analogy we may think of the street mob or the huge crowd at a football game. Mere numbers are impressive.

(3) The Superintendent Makes Missions Important

It means a good deal that the whole school, big and little alike, are all at the same task, listening to the same words. In the other studies the scholars are all divided according to age and subject. On this occasion there is no grading and

the nine-year-old is spurred to greater attentiveness because the sixteen-year-old boy is listening, and at once the subject takes on a new importance in his eyes. It means a good deal, too, that the rector, if he be the Superintendent, is speaking to the school—this minister who mounts the church pulpit to preach to the fathers and mothers, this priest who is privileged to enter the sanctuary and administer the Holy Sacrament to the adult Church members. The mere fact that it is the minister who thus speaks, lends added importance to the subject of missions. Should the Superintendent not be the rector, he is at least the "biggest" man in the Sunday-school. Moreover, it means a good deal to have *another* person commend missions, and here I assume that the short monthly talk by the Superintendent is not the only method of instruction. Sometimes a scholar discounts missions as taught by a special teacher, or as added on by his regular teacher at the end of the Lenten hour, but here is the Superintendent himself who knows about missions and is enthusiastic about them.

(4) The Superintendent Can Call for Response from the Whole School

The Superintendent can call for the response by the scholar which should, if possible, always accompany the impartation of instruction or emotion. The Superintendent can call upon the scholars to join with him in the missionary collect immediately at the conclusion of his task, and can also ask for a special offering apropos of the story he has been telling. In my own school this commonly takes the form of the bringing up of "birthday pennies," to be dropped into the glass bottle by the scholar whose birthday occurred the week before."

The following is sent from St. Saviour's Church, Bar Harbor, the Rev. Stephen H. Green, rector, and the Rev. Samuel H. Jobe, curate. It gives an



SOME OF OUR CHILDREN IN FAR-OFF BRAZIL



SUNDAY-SCHOOL AT PELOTAS, WHERE CHRISTMAS COMES IN MIDSUMMER

idea of how these Sunday-school lessons are adapted to the use of a little parish, in which missions are taught to the whole school once a month.

"In order to create a deeper interest in missions in the Sunday-school a campaign of education has been started. Our idea is to give concise information about the persons who do the work and the exact character of their work. The course of study follows that which is laid down in *THE SPIRIT OF MISSIONS*. Every first Sunday of the month is now known as Missionary Sunday. A paper of some eighteen or twenty questions and answers on a given subject is drawn up by the Superintendent. These are discussed at the teachers' meeting on Wednesday afternoon. On Sunday a simple service, full of the missionary spirit, is held, followed by the instruction. Former instructions are rapidly reviewed. The questions and answers are read

aloud by the Superintendent and the answers repeated in unison by the school. All illustrative work is done by the teachers *after* instruction. Scrap-books are kept by the teachers. The result is that a practical interest in missions has been aroused, and individual classes are engaged in projects of different kinds with a view of increasing the interest in missions. On Epiphany night a play entitled the "Plea of the Pennies" was given by the Sunday-school, made up of dialogues, tableaux and appropriate hymns. Later on a large number of subscribers for missions, known as "Penny-a-weekers," will be obtained by "Secretaries of Missions," taken from the ranks of the Sunday-school. Our Missionary Sunday is gradually attracting the adult members of the congregation. The people want to know about missions and we have adopted this method of letting them know."

A MISSIONARY LESSON

(For a description of the methods to be used in teaching these lessons see
THE SPIRIT OF MISSIONS, September, 1910, page 769.)

General Subject: "Missions on Our Side of the World."

Lesson No. 6: "Missions in Brazil."

Assignments

Send to the Church Missions House for six copies of the pamphlet, "The Church's Message and Mission in Brazil," No. 1401. On the Sunday before this lesson is taught the following four assignments should be distributed. Teachers testify that the best results are obtained when each assignment is copied on a separate slip of paper and given to the scholar with a copy of the pamphlet.

(1) The Land and the People. Page 9 of the pamphlet.

Compare with size of the United States.

Describe Rio Grande do Sul.

Why do you think the country is a good one to live in?

What kind of people are in Brazil?

(2) The Madness of Two Young Men. Page 3 of the pamphlet.

Give the names of the two young men who went out to Brazil as Church missionaries.

Tell all you know about them. What plan of work did they finally adopt?

(3) Mission Work. Pages 4 and 6 of the pamphlet.

What orders are given to a man who is opening a new mission?

Describe the steps taken in opening a new mission.

Who is the Bishop of Brazil?

How many clergymen have we in Brazil? (Seventeen native clergymen and four foreign clergymen.)

(4) Schools.

Then if the teacher desires to make an assignment of these topics, cut out the portion of the bishop's report found below.

Point of Contact Trace on the map the voyage from Vera Cruz to Rio

Grande do Sul. The steamships will make many stops down the coast. Another point of contact might be made by asking the class if they know where most of our coffee comes from. Show them the picture "Loading Coffee," cut out of the pamphlet, and tell them that we are

going to study about the land where this coffee is grown. Another point of contact might be Bishop Kinsolving's picture, found on page 919 of the November number of *THE SPIRIT OF MISSIONS*.

Lesson

Have this aim clearly in mind as you begin to teach this lesson. (1) South America will increase in importance in the future. (2) Brazil will become a dominating influence in South American life. (3) It is important that our Church should be strong in Brazil.

The first assignment will form the foundation of the lesson. The children will be interested by the fact that the seasons are reversed and Brazil has summer when we are having winter. Draw out that the fertility of the country will make possible a large population in the future.

Ask the questions: Do you think that this land will ever be populated? Do you think Americans will ever go to Brazil? If so, what might they go there for? Answers will include, to raise cattle, plant coffee, fruits and vegetables. But the teacher should not cease until she has drawn from her class that Americans should go there to establish the Church as well as to make money.

In the second assignment the questions are sufficiently definite to guide the teacher in the teaching of this material. Ask the questions, Why do you think some people considered it madness for these two young men to go to Brazil? Do you think it was madness? Show the first picture in the pamphlet. Under this head emphasize that these two young men went out independently, and only after a number of years was their work taken over by the Board.

In the third assignment there is a splendid opportunity to connect the plan of opening a mission in Brazil with our Lord's sending out of the seventy and His instructions to His apostles to preach. Refer back to the November copy of *THE SPIRIT OF MISSIONS* and read on page 919 what Bishop Kinsolving says about his work. Impress the unique incident that Bishop Kinsolving has been in Brazil twenty-one years and has twenty-one clergy.

The fourth assignment must grow out

of the following quotation, taken from the bishop's last report:

"In the department of education, the hour has struck for the establishment of a Church School. For twenty-one years the educational line of advance has been held in abeyance to the evangelistic, the latter being from apostolic precedent, confessedly the first line of advance. The recent Council, which met in Porto Alegre in July last, passed a unanimous resolution asking that the Mother Church aid the bishop and the Rev. W. M. M. Thomas, B.A., in their plans for the initiation of educational work. I greatly trust that the Rev. Mr. Thomas, who has six years of widest usefulness in Brazil to his credit, will receive all he asks for in furtherance of his plan for the founding of a Church school in Rio Grande do Sul. I further hope that some ten scholarships for boys and ten for girls, worth \$200 each per annum, \$100 per month for rent of buildings, and a lay-teacher for each sex may be forthcoming ere he returns next year to this new undertaking. With this outlay at the beginning the school will grow, I'm sure, and from its trained alumni send teachers to establish smaller parochial day-schools throughout our mission. Manifestly, it is our bounden duty to help establish Christian schools in Brazil and bring Christ to the growing generation seven days in the week instead of one."

Call attention to the picture of Mr. Thomas found on the second page of the pamphlet.

Promise of Next Lesson

On the map trace the journey from Rio Grande do Sul to Porto Rico. The next lesson will be on Porto Rico, Cuba and Hayti. Inasmuch as there is no pamphlet covering these fields, material for the lessons will be furnished in the next issue of *THE SPIRIT OF MISSIONS*.

Note Book and Pictures

Trace on the map in the note book the voyage from Vera Cruz to Rio Grande do Sul. Besides the pictures printed in the pamphlet two pictures of Brazilian children are printed in connection with these lessons.

MEETING OF THE EXECUTIVE COMMITTEE

January 10th, 1911

THE Executive Committee held its regular meeting on January 10th, thirteen members attending. President Lloyd was in the chair.

The chief emphasis of the session was upon the Forward Movement to which the Board has called the Church. Reports of excellent progress in organization came from the diocese of Chicago, where 40 out of its 113 congregations have established missionary committees; thirty-two congregations have made the every-member canvass. An Ohio layman provides the expenses of a man to visit that entire diocese during the next six months, introducing the methods of finance recommended by the Board. Every diocese in the Second Department has organized a missionary committee, while the Department of New England has held a special conference on the matter. In the Third Department also aggressive work is being done. In practically every instance where canvasses have been made, the results might be summarized in these four statements of a Chicago layman: (1) a decided increase in the number of givers; (2) larger offerings for congregational expenses, as well as for missions; (3) more people coming to church; (4) a more hopeful and determined spirit in the congregation.

The Treasurer reported offerings to January 1st, \$172,000, as compared with \$117,000 a year ago; \$6,000 was reported as given to the Forward Movement. The appropriations for these four months were \$460,000.

The other business transacted was briefly as follows: Division of appropriation was made between the Missionary Districts of New Mexico and Arizona; an appropriation of \$900 to purchase of a rectory at La Gloria, Cuba; a rental appropriation for the Bishop of Honolulu during the building of the episcopal residence; travelling expenses of the new bishops to their fields were allowed. Ap-

pointments were made in the home field at the requests of the Bishops of North Carolina and South Dakota, and Miss Blanche E. L. Masse, of Utica, N. Y., was appointed for missionary work in the Philippines.

To the Committee at this time the formal announcement was made that Dr. Pott had withdrawn his acceptance of the bishopric of Wuhu. No particulars beyond the cablegram had then been received.

ANNOUNCEMENTS

CONCERNING THE MISSIONARIES

Alaska

Miss Dorothy S. Tate, who was appointed on December 13th, left New York on January 23d *en route* to Fairbanks, Alaska.

Hankow

Bishop Roots, who sailed from San Francisco on November 8th, arrived at Shanghai on December 1st.

The Rev. Arthur M. Sherman and family and Miss Edith Kay, who sailed from San Francisco on September 13th, arrived at Shanghai on October 5th and proceeded to Hankow.

The Rev. T. P. Maslin and family, returning after regular furlough, left New York on January 14th for Sacramento. They expect to sail from San Francisco in August.

Dr. Mary V. Glenton, upon her return to duty after regular furlough, left New York January 18th and sailed from San Francisco by the steamer "Korea" on the 28th.

Miss Louisa L. Phelps, having completed her term of service, sailed from Shanghai by the steamer "Princess Alice" on November 12th, *via* the Suez Canal, and arrived at New York on January 28th.

Miss Lucy F. Baker and Miss Annie J. Lowe, who sailed from San Francisco on November 8th, arrived at Shanghai on December 1st.

Honolulu

The Rev. John Knox Bodel, who was appointed on December 13th, with his

wife left Great Falls, Mont., on January 3d and sailed from San Francisco by the steamer "Mongolia" on the 9th.

Kyoto

Bishop Partridge, who, with his wife and little daughter, sailed from Vancouver on November 11th, arrived at Yokohama on November 23d and proceeded to Kyoto by rail.

The Rev. Isaac Dooman, who sailed from San Francisco on October 25th, arrived at his station, Wakayama, on November 18th.

Shanghai

Bishop Graves, who sailed from San Francisco on November 8th, arrived at Shanghai on December 1st.

The Rev. Robert C. Wilson and family, Mrs. F. L. H. Pott and Miss Caroline Fullerton, who sailed from Seattle October 25th, arrived at Shanghai on November 22d.

Dr. Claude M. Lee and family, on regular furlough, sailed from Shanghai by the steamer "Manchuria" on January 24th.

Mr. Percy L. Urban, who sailed from San Francisco on November 8th, arrived at Shanghai on December 1st.

Miss Mary A. Hill, returning after regular furlough, left her home at Montreat, N. C., on January 3d and sailed from San Francisco by the steamer "Korea" on January 28th.

Miss Elizabeth Nichols, who was appointed on November 3d, left her home at Ithaca, N. Y., on January 20th and sailed by the same steamer.

The Philippines

The Rev. Robert T. McCutchen, who was appointed on December 13th, with his wife left Chicago on January 21st and sailed from San Francisco by the steamer "Korea" on the 28th.

Miss Frances E. Bartter, who was appointed on September 20th, arrived at Manila from England on November 27th.

Tokyo

The Rev. Joseph S. Motoda, Ph.D., returning to Tokyo, left Philadelphia on December 29th and sailed from San Francisco by the "Tenyo Maru" on January 18th.

Mrs. George Wallace, who sailed from San Francisco on November 8th, arrived at Yokohama on November 25th.

MISSIONARY SPEAKERS

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers available as speakers is published:

When no address is given requests for the services of these speakers should be addressed to the Corresponding Secretary, 281 Fourth Avenue, New York.

Secretaries of Departments

I. Rev. William E. Gardner, 1 Joy Street, Boston, Mass.

II. Rev. John R. Harding, D.D., 692 Genesee Street, Utica, N. Y.

III. Rev. Thomas J. Garland, Church House, Philadelphia, Pa.

IV. Rev. R. W. Patton, care of the Rev. C. B. Wilmer, D.D., 412 Courtland Street, Atlanta, Ga.

V. Rev. John E. Curzon, Houghton, Mich.

VI. Rev. C. C. Rollit, 4400 Washburn Avenue, South, Minneapolis, Minn.

VII. Rev. H. Percy Silver, Box 312, Topeka, Kan.

Alaska

Rev. C. E. Betticher, Jr.

Spokane

Bishop Wells.

Brazil

Rt. Rev. L. L. Kinsolving, D.D.

China

Hankow:

Rev. Amos Goddard, of Shasi.

Rev. T. P. Maslin, of Hankow.

Deaconess Katharine E. Phelps, of Wuchang.

Harry B. Taylor, M.D., of Anking.

Japan

Tokyo:

Rev. C. H. Evans, of Mayebashi.

Work Among Negroes in the South

The Rev. S. H. Bishop, Secretary of the American Church Institute for Negroes, 500 West 122d Street, New York.

Archdeacon Russell, of St. Paul's, Lawrenceville, Va., and the Rev. A. B. Hunter, of St. Augustine's, Raleigh, N. C.

THE WOMAN'S AUXILIARY

To the Board of Missions



THE CHURCH, THE SCHOOLHOUSE AND THE PLAYGROUND OF THE WIDELY LOVING SOCIETY

A TRIBUTE TO BISHOP WILLIAMS

By Uta Hayashi,

Of The Widely Loving Society, Osaka, Japan

THE second of December is a memorial day for us indeed. Our dear Bishop Williams was called from the earth to the Heavenly Kingdom, as perhaps he said himself, "I have fought a good fight, I have finished my course." We heard the sorrowful news the fourth Sunday morning. We passed very sorrowful days, tears shed, we were reminded of him, in the quiet of own rooms or in talking with each other with dear friends who have been touched by his kindness. I suppose he was buried at his parents'

side in Richmond, but his soul came back to Japan that he loved, I think. He gave us all his pure, noble life, all his power, all his time, all his prayer. We hoped very much to have his grave in Japan; now we are thankful for him that he was under his relations' good care. He could not have received such care if he had been in Japan, although he had good servants, and the missionaries and Japanese Christians all wished to help him.

Tokyo diocese held a memorial meeting on the 16th, at Trinity Church House. Our Kyoto diocese held a

memorial service the 9th, Friday evening, at every church and at every preaching place in the diocese. We of Osaka City held it at Kawaguchi, Christ Church. The interior was draped with black cloth. "In His steps," that told the motive of his life, was written on a tablet hung in the highest place. The Rev. Mr. Naide gave us a good sermon on that text, the bishop's picture was put on a table, Mrs. Correll and a Japanese young lady sang solos, Miss Serena Laning

charitable work. We always guide them into our church, and tell them first what this building is and what it is used for every day, and a brief history of our own Home. There are pictures of Bible stories and a "George hatchet" that I brought from America in the church. These give many children interest and a good impression. Most of them, except a few Christian children, do not know about church and Sunday-school. They write compositions about those things



CHRIST CHURCH AND RECTORY, OSAKA

played the organ. It was a very impressive service. There are many memorials of him in Japan. Our orphanage is one of his memorials; he gave us the first building and some land for rice fields; he helped us to found the institution.

Time flies so fast. It is two years since you made a visit to us in Japan. Afterwards, one building that is used for schoolrooms and offices has been built; all our buildings are completed now.

We have many visits from schoolboys and girls who, under the guidance of their teachers, oftentimes come to see

they have seen and heard in their visit to our Home.

We have now 120 children; we sent back twenty children to their parents, who came to us from their famine district when I was in America. Their native place is quite in the country. The children became the foundation of a preaching place and Sunday-school. Some of them are the leaders among the other children. We are glad to hear this good news.

We had a new preacher in our church, who helped Mr. Orima last summer, and he gave the children many good impres-

sions, because he was one of the boys of our Home. He graduated at a theological school at the top of his class, and he became a new worker for Jesus' sake. We are praying and striving to make them all useful and faithful men and women, with all power and all love.

We have no words to express our hearty thanks to our American kind friends. About fifteen children are supported by scholarships of American friends every year. I believe that their sympathy and kindness and our thanks cross each other on the Pacific Ocean every day and every night.

THE JANUARY CONFERENCE LEADERSHIP IN FORWARD MOVEMENTS

MRS. SOULE, of the Massachusetts branch, presided over the January Conference, which was attended by thirty-seven officers from twelve dioceses: Asheville, one; Connecticut, one; Long Island, seven; Louisiana, one; Massachusetts, one; Newark, five (two Juniors); New Jersey, two; New York, eleven; Pennsylvania, five; Western Massachusetts, one; Western Michigan, one; Hankow, one.

The subject of the conference was divided under three heads: Leadership in the Forward Movement in the Board of Missions; Leadership in the activities of the Jubilee Meetings for Foreign Missions; Leadership in the United Offering.

Mrs. Phelps, the president of the New Jersey branch, presented a paper upon the first subject, followed by Miss Holmes, the new Junior secretary in Newark, and by a letter from Mrs. Greeley, president of the Chicago branch.

Mrs. Mitchell, of Pennsylvania, told of the preparations being made in that diocese for the Jubilee to be held there in February, and noted the contributions made by the Churchwomen taking part in them, twenty-eight of whom are serving on a committee of two hundred. One of our members drew up a prayer-card for general distribution; the energy of our women devised more generous provision for the meeting of expenses; under one of them, acting as chairman, a great chorus of six hundred has been gathered for the singing; a delegate has been appointed in each of one hundred

and forty-five parishes, to spread interest and enthusiasm; one hundred and fifty young women have met to make plans to help.

Mrs. Van Nostrand, the new treasurer of the United Offering in the Long Island branch, spoke of this, the first year of the present triennium, as the crucial time in the story of the United Offering of 1913; a time for planning the best method of inaugurating a work, which must be carried on persistently and systematically throughout the three years, enlisting a constantly increasing number of givers. She suggested that every parish should be visited, and instanced one visit made, when fifty women promised birthday gifts; she said that Dorcas meetings might have a box for general contributions.

Miss Phelps, from Hankow, spoke of the importance of impressing on the women's minds that the United Offering really stands, in good measure, for the uplifting of womanhood, and the sweet and wholesome and protecting care and training of children in non-Christian lands.

THE DIOCESAN OFFICERS' CONFERENCE

THE February Conference of Diocesan Officers will be held in the Church Missions House on Thursday, the 16th, at 10 A.M. The subject of the Conference is "Unity."

JUNIOR MONTHLY CONFERENCES

IN the December SPIRIT OF MISSIONS, the suggestion was made that this Junior page should be used for correspondence, and two questions were asked in that number: "How often should the Junior leaders meet?" "What shall be done at these conferences?"

Only three answers have been received, but they are suggestive.

The Albany Juniors are introducing the plan of monthly conferences, and at their first meeting they discussed these two questions. The President writes that they agreed in believing conferences of Junior leaders important, and that they think these conferences should be monthly. She adds that what is done at these meetings will vary, that their first two conferences "were consumed with explaining the entire part of the work of the Board of Missions and the purpose of the Woman's Auxiliary and the Juniors."

Massachusetts, New York and Pennsylvania have monthly conferences with some points which are much alike. The following comes from the President of the Massachusetts Juniors:

I. The answer to the first question, "How often should the leaders meet?" naturally depends upon local conditions in each diocese. Where the See city is not in a central location, it is difficult to bring even a majority of leaders together. If they can meet only once or twice a year, then the subject for discussion must be general; there is not time to confer about the special difficulties in the management of parish branches. Wherever possible, it is of the very greatest advantage for the leaders to meet once a month. This plan is working successfully in three or four dioceses now, and those who have been able to attend the monthly conferences regularly realize that the discussion is much more thorough and satisfactory than it can be when only annual or semi-annual meetings may be held.

It is advisable to begin such monthly conferences as early in the autumn as possible.

II. The leaders will naturally feel that these conferences should be of practical help to them. It is easy to gain missionary information in parish Auxiliary meetings from reading, and from mission study classes. But the meetings of Junior leaders may well be for discussion of questions connected with the management of a parish branch. The Massachusetts leaders have found it helpful to outline the subjects of conferences somewhat as follows: September, "Consecration" (the corporate Communion and afterwards a short general conference); October, "Study"; November, "Work"; December, "Giving"; January, "Organization"; February, "Membership"; March, "Prayer"; April, "Co-operation with Sunday-school Work and with the Girls' Friendly Society"; May, "Summer's Work."

This year the plan has been varied by reports from General Convention, and a discussion of the Junior resolutions. One conference is to be given to the question of older girls. The plan is to have each meeting as free as possible for general discussion. If a speaker is invited, the address comes during the latter part of the conference. Several leaders each month are asked to start the discussion with brief talks on different points of the subject. It is advisable to have an aim for each conference, and to give out one month a question or two for consideration in preparation for the subject of the following month. Thus, before the conference on Study, the leaders in Massachusetts took as questions:

1. "Shall we all unite in one course of study for the Juniors during Lent?" 2. "What are the difficulties which you, in your parish, would meet in carrying out such a plan?" When difficulties

are frankly discussed, and suggestions are offered by those who have successfully solved them, the leaders will arrive together at certain conclusions about the best methods to follow. In several dioceses now, each conference is closed with a service of intercession.

The New York Juniors also begin their fall conference with a corporate Communion. This year they are trying a new plan. Instead of having all meetings in New York they hold them in different places in the diocese. The general plans for these conferences are much like those reported from Massachusetts. We give here as of special interest a report of the last conference, which seems to have been especially interesting and helpful.

While this meeting which was out of town was not very large, it was interesting and helpful. The subject under discussion was the Junior Auxiliary as a Recruiting Station. We discussed the fitness of presenting to very small children the need of the field, and the possibility of their going some day, and the feeling seemed fairly general that it was wise to begin when the children were young to let

them realize that they should be fitting themselves for whatever place God wanted them in, whether at home or abroad. Some leaders said they had never presented this side of the work to their Juniors.

We also discussed ways of getting the needs of the fields before branches made up of older girls; of course it was felt a study class was one of the best means of doing so.

Then the question came up of whether a leader had a right to try to influence a girl to give herself as a missionary, knowing the strong prejudice many parents have on this subject; but it was felt this was not a good reason for not presenting the need. It was very evident that most of the leaders felt enough had not been done along this line, and that it must be to the Junior Department that the Church shall look for recruits for the field.

This Junior page will, of course, fail of its purpose unless the leaders do use it as a means of correspondence. So we ask for many and prompt answers to the following questions:

(1) How shall we get new Junior Leaders?

(2) How can we train them for their work?

THE WOMAN'S AUXILIARY AND THE FORWARD MOVEMENT OF THE BOARD OF MISSIONS

By Mrs. A. S. Phelps,

President of the New Jersey Branch

IT seems hardly possible to add a word to the inspiring message of the Forward Movement Number of THE SPIRIT OF MISSIONS, and it is with feelings of almost awe that we pore over its enthusiastic pages. As I read it, my most distinct emotion was a longing to look forward a year or more,

and to be able to see how the men of the Church will respond to its stirring words. I believe women often have it said of them, disparagingly, that they can never look at a question, or discuss it, without becoming personal, but I have never been able to see why this is blameworthy. We hear much nowadays about the point of

contact in teaching and in social work, and it seems to me that it is the point of contact with our own lives which makes almost any subject vitally interesting to us. And so with regard to this Forward Movement. When we read or think of it, do we not instinctively have a vision of our own particular parish and of its obligations and possibilities? Do we not involuntarily remember some one person whose interest we have always wished to see aroused in the mission work of the Church, and do we not earnestly hope that this time his soul may be stirred? It is the very *personality* of this whole campaign, which to me is one of its strong points. It is not the large offerings which are considered as a whole, but the aggregate of individual offerings—the aim to have *each one* share in the privilege and happiness of extending the bounds of the Kingdom of Christ.

And yet how hard it is in some ways to make this fresh start! It is hard to put aside the remembrance of the many times our efforts to kindle enthusiasm have failed, the glowing, inspired words which have thrilled us and which have fallen cold and lifeless on the ears of those around us. But it behooves us to cast aside these depressing memories, to crush these rising doubts. *For us*, who have heard this call to take the forward step, there is no looking back. Though it has *always* been true that this work was calling us, yet now it is, as it were, a fresh call which during this last year has come to us, and now we are not alone in answering it, for from all sides recruits are gathering.

And how good it is to feel that this desire to carry out our Lord's last command is having the effect of uniting His followers of every name, making them realize that it is only as one great army that they can win the world for Christ! There is a stir in the air, which no one can fail to feel, making it impossible to sit and look on in idleness.

To my mind, the great work for the Woman's Auxiliary to do at this crisis is an educational work.

We, who for years have been reading and studying about the various aspects of mission work, have difficulty sometimes in realizing how many people are entirely ignorant of many of the facts and figures which to us are so familiar. I think in our diocesan branches we should make ourselves familiar with the standing of every parish in regard to missionary life, and then plan a campaign to reach every parish where there is no Woman's Auxiliary branch, or where the branch is languishing. A plan of this kind was made in our New Jersey Auxiliary last year, to try to rouse the sleeping branches, and each officer had a certain number of places assigned to her to visit.

In visiting new or feeble branches, especially in parishes of working people, I have tried to lay very little stress on the giving of money. In one place in particular I found the women—mostly working women—really quite alarmed at the prospect of my visit, thinking I would be asking them for pledges of money they could not afford to make. I saw how it was, and managed to talk to them and teach them about the work of the Auxiliary—without saying money at all. The reading, the study, above all, the prayer, are so necessary and enlist the woman's interest and heart in the cause, and after that will follow so naturally the gift of work and money. I don't know how to ask for money for any object, even missions, and cannot help feeling that it is an impertinence on my part to dictate to a woman what she shall give; and, as I said, I always believe that if the interest is really aroused, the gifts will necessarily be the outcome of it.

And so, to return to my former statement, it is in an educational way that I feel we women of the Auxiliary can do the most good. I don't mean study classes only; there are only a limited number of women who will ever attend real study classes, and valuable and indispensable as they are for those particular women, it is of the more general work of giving information about

what is being done and what is to be done that I am speaking now. We should talk to these "backward ones," as THE SPIRIT OF MISSIONS gently designates them, of the interesting things to be learned of the life and condition of those in foreign countries or in remote portions of our own country. Nearly everyone is interested in a well-written book of travel, and most of our mission books are intensely interesting in that respect. Then we should gradually go on to show how many things need and ought to be changed in the lives of these people, and how attempts are being made to improve matters; how enthusiastic men and women have gone into these foreign lands to do this work. Then comes the time to show what it was which inspired these people to go out, that it was the love of God and of their fellow-men which led them to leave their homes and their lives of ease and go out as the messengers of Christ to teach the better way to their brethren. Stories of these brave men and women are sure to rouse interest and enthusiasm. Then follows the expressed desire to help or imitate such characters, and to this the reply must at once be ready. You can help, you can share the work, by your prayers, by your work, and by your gifts. This, it seems to me, should be the way the forward movement of the Woman's Auxiliary should be carried on. To seek out those who are ignorant about it all, and tell, tell, tell them what they ought to know and then follow up the telling as I have suggested.

And we, to whom this work of telling, of leading, is committed, we may not undertake it lightly or carelessly. It is not easy work, it is work in which one needs a vocation. It is not difficult to do the telling when the moment comes for it, and we can always find plenty to say, but it is the way to say it for which we need to prepare ourselves. It seems to me *tact* is more needed in this kind of work than in almost any other. We must not let our enthusiasm run away with us so that we fail to put ourselves in the place of the other woman and to try to look at

things from her point of view. I am afraid we do not often think of praying for *tact*, and yet we do need so much of it if we ever are to obtain any influence over other women. We should pray to have an insight into other hearts and lives, to grasp conditions, to seize opportunities, and also to judge when *not* to speak, what *not* to say. Have you not often felt a kind of terror when almost at the door of a new place, when you are to speak for the Auxiliary? Not a fear of forgetting what you have to say, but a fear of not fully entering into the opportunity, of missing the chance before you. Of course there is but one way to overcome this terror, to ask for the courage and the judgment God alone can give, and to trust to His inspiration to give the message as He wishes it to be given. We country women have a great variety of women to enlist and it is usually useless to decide beforehand just what to say. We often have to lead up to the work of the Auxiliary through interests which the women already have, and let them feel that any way in which they try to give the blessings of the Gospel—not only spiritual but sometimes material ones—they are obeying their Lord's command. The charity which really begins at home, in work among the poor and the little children, is sure to extend its influence wider and wider until it literally includes "all the world."

THE JUBILEE MEETINGS

THE Jubilee Meetings noted in the January number of THE SPIRIT OF MISSIONS are being continued on the following dates:

February 5th, 6th, Richmond; 7th, 8th, Baltimore; 9th, 10th, Harrisburg; 13th, 14th, Philadelphia; 16th, 17th, Pittsburg; 23d, 24th, Buffalo; 27th, 28th, Syracuse; March 2d, 3d, Albany and Troy. Prayer cards with suggestions of intercessions for the purposes of these meetings may be obtained from the Woman's Auxiliary, Church Missions House, New York.

THE WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS: ITS PREHISTORIC DAYS

THERE were some, doubtless, among the readers of the January SPIRIT OF MISSIONS, who were dismayed to learn that any one of the earnest workers in the women's missionary societies round about us should be ignorant of the fact that the women of the Episcopal Church have a general missionary organization.

Possibly these women, who are just now keeping, in so thorough, practical and far-reaching a way, the fiftieth anniversary of the Woman's Union Missionary Society, will be equally surprised to learn that the Woman's Auxiliary to the Board of Missions looks back to 1820 for the root principle of its being, and that in 1895—fifteen years ago—its first secretary published a pamphlet entitled

"First Fifty Years of Woman's Auxiliary Missionary Work: 1820-1870."

A brief review of Mrs. Twing's paper may give an idea of the information to be obtained from it, new to many members of the Auxiliary as well as to our outside friends, and we are printing extracts from it in leaflet form, under the heading given above. This leaflet can be had from the Church Missions House on calling for W. A. Number 10. The complete paper prepared by Mrs. Twing may be found among the Triennial Reports in the volume of THE SPIRIT OF MISSIONS for 1895, pp. 294-328.

We hope to issue before long a sketch of the Woman's Auxiliary, telling briefly the story of its development from 1871 to the present time.

CHRISTMAS AT ST. AGNES' HOSPITAL, RALEIGH

WE have had a right busy winter so far. Part of the time we have had every bed for adults filled, and once or twice have had to have a waiting list. Our Christmas was very nice. We had our tree in the corridor on the second floor just outside the door of the chapel. We carried every patient who was well enough within sight of the tree. The nurses, with two schoolboys to help, carried men on the stretcher and put them on beds upstairs. Others were able, with crutches, to get over the stairs themselves. As many as were convalescent we took into the chapel in roller chairs, or arranged steamer chairs for them. The Christmas lesson, the Christmas hymns and the talk which Mr. Hunter gave were so thoroughly appreciated.

After the service all were moved out into the hall and their gifts given them. If only those who sent the things could have seen the pleasure of these sick peo-

ple! Men were very pleased with neckties and scrap-books made on blue or pink cambric. One happened to have all Sunday-school lesson cards, and the man to whom it was given said he should take it right home for help in teaching his Sunday-school class. Most of the women had knit shawls and a gingham apron. We had four tiny babies, so the trees properly bore balls and rattles for future games, and the mothers were so delighted with the little baby jackets. Three little girls in the Children's Ward had "sleepy dolls." Their eyes were dancing, you may be sure! One woman who had been very sick thought at first she was almost afraid to be moved, but said afterwards, "When they sang and prayed I was better, and when I opened my bundle and saw that nice warm shawl, I was well!"

It was so worth while. One of our nurses who was having her first Christmas here said, "I never had such a good time at a Christmas tree before."

ACKNOWLEDGMENT OF OFFERINGS

Offerings are asked to sustain missions in thirty missionary districts in the United States, Africa, China, Japan, Brazil, Mexico and Cuba; also work in the Haitian Church; in forty-two dioceses, including missions to the Indians and to the Colored People; to pay the salaries of thirty-two bishops, and stipends to 2,253 missionary workers, domestic and foreign; also two general missionaries to the Swedes and two missionaries among deaf-mutes in the Middle West and the South; and to support schools, hospitals and orphanages.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George Gordon King, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

The Treasurer of the Board of Missions acknowledges the receipt of the following from December 1st, 1910, to January 1st, 1911.

* Lenten and Easter Offering from the Sunday-school Auxiliary.

NOTE.—The items in the following pages marked "Sp." are Specials which do not aid the Board in meeting its appropriations. In the heading for each Diocese the total marked "Ap." is the amount which does aid the Board of Missions in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.

Home Dioceses

Alabama

Ap. \$65.63

BERLIN—Mission: Gen.	10 00
BIRMINGHAM—St. Mark's: Gen.	6 00
CARLOWVILLE—St. Paul's: Gen.	24 88
HUNTSVILLE—Nativity: Gen.	17 25
TALLADEGA—St. Peter's: Gen.	7 50

Albany

Ap. \$258.18; Sp. \$262.30

ALBANY—Holy Innocents' S. S.*: Gen.	20 79
St. Paul's: Sp. at discretion of Rev. G. F. Mosher, Shanghai.	41 95
St. Peter's: Wo. Aux., Mrs. J. W. Tillinghast, Sp. for piano for St. Margaret's School, Tokyo.	200 00
DELHI—St. John's: Dom.	30 00
FORT EDWARD—St. James's: Sp. for Zangzok Equipment Fund, Shanghai.	7 00
MORRIS—Zion: "A Member," Dom., \$5; Frn., \$5; Indian, \$5; Colored, \$5	20 00
ODGENSBURG—St. John's: Dom.	80 00
RICHTFIELD SPRINGS—St. John's: Gen.	50 00
SARANAC LAKE—St. Luke's S. S.: Gen.	19 15
STILLWATER—St. John's: Indian.	3 96
STOTTEVILLE—St. Barnabas's S. S.: Gen.	10 18
TROY—St. Barnabas's: Dom., \$14.26; Frn., \$1.	15 26
WARRENSBURG—Holy Cross: Gen.	8 84
MISCELLANEOUS—Semi-annual meeting in Saratoga, Wo. Aux., Sp. for Rev. C. H. Evans's work, Tokyo.	13 35

Arkansas

Ap. \$30.00; Sp. \$35.00

CAMDEN—St. John's: Wo. Aux., Sp. for hospital, Nopala, Mexico (of which Rev. and Mrs. H. M. Ingham, \$14; Junior Aux., \$5).	19 00
LITTLE ROCK—Trinity Cathedral: Wo. Aux., Gen.	25 00
NEWPORT—St. Paul's: Wo. Aux., Sp.	

for St. Paul's College, Tokyo.	10 00
TEXARKANA — St. Andrew's: Junior Aux., Gen.	5 00
MISCELLANEOUS—Branch Wo. Aux., Sp. for hospital, Nopala, Mexico (of which Mrs. A. A. Tufts, \$5, Mrs. P. H. McHenry, \$1).	6 00

Atlanta

Ap. \$23.98; Sp. \$83.00

ATHENS — Emmanuel Church: Wo. Aux., Sp. for organ, for Brazil.	5 00
ATLANTA—Incarnation: Dom.	6 98
COLUMBUS—Trinity Church: "A Communion," Gen.	10 00
KINGSTON—St. Andrew's: Wo. Aux., Sp. for Bishop Rowe, Alaska.	3 00
MACON—Christ Church: Junior Aux., Sp. for Rev. R. C. Wilson, for work at Zangzok, Shanghai.	75 00
St. Paul's: Wo. Aux., Frn.	7 00

Bethlehem

Ap. \$320.03; Sp. \$76.75

BETHLEHEM—Trinity Church: Sp. for Bishop Griswold, Salina.	10 00
DRIFTON—St. James's: Wo. Aux., Sp. for Bishop Griswold's personal use, Salina.	25 00
EASTON—Trinity Church: (Apportionment, 190-10) Gen.	102 27
HONESDALE — Grace: Gen., \$20.25; Sp. for Bishop Paddock, Eastern Oregon, \$31.75.	52 00
JONESTOWN—St. Mark's: Dom.	3 00
SCRANTON—Church of the Good Shepherd: Gen., \$50; S. S., Sp. for benefit of Industrial School, Mrs. Wetmore, Arden, Asheville, \$10.	60 00
St. Luke's: Indian, \$16.70; Frn., \$69.60; Gen., \$58.21.	144 51

California

Ap. \$156.51; Sp. \$915.00

ALAMEDA—Christ Church: For Bishop Restarick's work in Honolulu (edu-	
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ational)	7 50	LOCKPORT— <i>St. John's</i> : Gen.....	5 00
BERKELEY— <i>St. Mark's</i> : Miss Pick's work, Alaska, \$5.07; Gen., \$87.22; S. S., <i>St. John's</i> University, Shanghai, \$10.39.....	102 68	OAK PARK— <i>Grace</i> : Dom. and Frn., \$3; Wo. Aux., Gen., \$20.....	23 00
OCEAN VIEW— <i>Transfiguration</i> : Gen....	3 25	WESTERN SPRINGS— <i>All Saints</i> : Gen..	1 00
ROSS—Miss Natalie Coffin, Sp. for the Shanghai Catechist School Land and Building Fund.....	25 00	Colorado	
Mrs. Jonathan Kittle, Sp. for Shanghai School Land and Building Fund.....	50 00	<i>Ap.</i> \$60.00	
SAN FRANCISCO— <i>Grace Cathedral</i> : \$50, Mrs. W. H. Crocker, \$200, Donald Y. Campbell, \$50, S. S., \$10, Mr. and Mrs. Fisher Ames, \$30, Sp. for Shanghai Catechist School Land and Building Fund.....	340 00	BOULDER— <i>St. John's</i> : Gen.....	60 00
<i>St. John's</i> : Gen.....	5 50	Connecticut	
<i>St. Peter's</i> : A. C. Kains, Sp. for Shanghai School Land and Building Fund.....	100 00	<i>Ap.</i> \$1,084.38; <i>Sp.</i> \$345.15	
<i>St. Stephen's</i> : Gen.....	21 93	BANTAM—Mrs. C. B. Curtis, Sp. for an assistant to Miss Thackara at the Navajo Indian Hospital at Fort Defiance, Arizona.....	25 00
<i>Trinity Church</i> : Mrs. H. C. Allen, Sp. for Shanghai Catechist School Land and Building Fund.....	200 00	FAIRFIELD— <i>St. Paul's</i> S. S.: Sp. for Bishop Johnson's work among the South Dakota Indians.....	20 00
SAN MATEO— <i>St. Matthew's</i> : Mrs. A. M. Easton, Sp. for Shanghai Catechist School Land and Building Fund.....	100 00	HARTFORD— <i>Grace Chapel</i> : Dom. and Frn.....	25 00
Mr. and Mrs. A. Borel, Sp. for Shanghai Catechist School Land and Building Fund.....	100 00	<i>Trinity Church</i> : "Two Members," Sp. at discretion of Rev. G. F. Mosher, Shanghai.....	35 00
SAN RAFAEL— <i>St. Paul's</i> : Gen.....	8 65	Marla C. Huntington, for the Allachaket Mission, Alaska.....	5 00
Central New York		LITCHFIELD— <i>St. Michael's</i> : Gen.....	169 34
<i>Ap.</i> \$881.04; <i>Sp.</i> \$200.00		MARBLE DALE— <i>St. Andrew's</i> : Gen.....	8 00
BINGHAMTON— <i>Trinity Church</i> : For work of Bishop Brewer, Montana.....	60 00	MILFORD— <i>St. Peter's</i> : Gen.....	17 00
CAZENOVIA— <i>St. Peter's</i> : King's Daughters' Guild, for work of Bishop Rowe, Alaska, \$40; for work of Bishop Kendrick, New Mexico, \$30.....	70 00	NEW HAVEN— <i>Christ Church</i> : For work of Rev. R. E. Wood, Hankow, \$2; Gen., \$499.....	501 00
GRENE— <i>Zion</i> : For work in Montana.....	8 05	<i>St. James's</i> : Gen.....	16 84
HARPERSVILLE— <i>St. Luke's</i> : Gen.....	5 00	<i>St. Paul's</i> : Gen.....	83 68
NEW BERLIN— <i>St. Andrew's</i> : Gen.....	22 00	<i>Trinity Church</i> : <i>St. Mary of Bethany</i> Bible-class, Gen.....	37 00
NEW HARTFORD— <i>St. Stephen's</i> : Gen.....	7 64	NORWALK— <i>Grace</i> : Gen.....	25 00
ONEIDA— <i>St. John's</i> : Dom.....	10 00	<i>St. Paul's</i> : "H. L. S." \$20, "E. L. S." \$20, Gen.....	40 00
OSWEGO— <i>Christ Church</i> : Gen.....	40 00	SALISBURY—Rev. James Starr Clark, D.D., for work at <i>St. John's</i> College, Shanghai.....	5 00
OWEGO— <i>St. Paul's</i> : Dom., \$4; Frn., \$2.....	6 00	STAFFORD SPRINGS— <i>Grace</i> : Gen.....	10 20
ROMULUS— <i>St. Stephen's</i> : For Church Extension.....	2 35	STAMFORD— <i>St. John's</i> : Miss Eva H. Hoyt, Sp. at discretion of Rev. G. F. Mosher, Shanghai.....	10 00
WATERTOWN— <i>Trinity Church</i> : Gen., \$500; Mrs. Anson R. Flower, Sp. for work in Porto Rico, \$200.....	700 00	WALLINGFORD— <i>St. Paul's</i> : Gen.....	76 34
MISCELLANEOUS—Branch Wo. Aux., Gen.....	150 00	WAREHOUSE POINT— <i>St. John's</i> : Gen., \$31.61; Sp. for work in Western Colorado, \$65.....	96 61
Chicago		WATERBURY— <i>St. John's</i> : Dom., \$26.12; Sp. for Bishop Brewster, Western Colorado, \$40.15.....	66 27
<i>Ap.</i> \$792.51; <i>Sp.</i> \$310.00		Margaret F. Castle, \$50, Helen Merriman, \$50, Charlotte B. Merri-man, \$50, Sp. for work of Bishop Wells, Spokane.....	150 00
AURORA— <i>Trinity Church</i> : Dom. and Frn.....	100 00	WEST HARTFORD— <i>St. James's</i> : Dom....	7 25
CHICAGO— <i>Atonement</i> : Wo. Aux., Gen., Epiphany: "H." Gen.....	30 00	Dallas	
<i>Grace</i> : Dom., \$2.70; Frn., \$76.19; Gen., 26 cents.....	52 50	<i>Ap.</i> \$99.75; <i>Sp.</i> \$17.50	
<i>Church of the Redeemer</i> : \$50, "H." \$2.50, Gen.....	52 50	ABILENE— <i>Heavenly Rest</i> : Wo. Aux., Gen.....	24 75
<i>St. Barnabas's</i> : Gen.....	8 66	BONHAM— <i>Trinity Church</i> : Wo. Aux., Dom.....	25 00
<i>St. Chrysostom's</i> : Gen.....	125 00	COMANCHE— <i>"A Churchwoman"</i> : Dom. and Frn.....	5 00
<i>St. James's</i> : Dom. and Frn.....	46 25	DALLAS— <i>Incarnation</i> : Wo. Aux., Sp. for Rev. William Watson, for Nopala Hospital, Mexico.....	2 50
<i>St. Luke's</i> : Gen.....	10 00	<i>St. Matthew's</i> : Charity Chapter, Sp. for Deaconess Ranson, Sendai, Tokyo, \$10; Wo. Aux., Sp. for Rev. Hunter Lewis, Mesilla Park, New Mexico, \$5.....	15 00
<i>St. Simon's</i> : Dom. and Frn.....	27 30	FORT WORTH— <i>St. Andrew's</i> : Gen., \$15; Wo. Aux., Mexico, \$10.....	25 00
"W. R. S." Sp. for medical expenses, Philippine missionary.....	300 00	TEXARKANA— <i>St. James's</i> : \$10, Wo. Aux., \$10, Gen.....	20 00
"L. H. Memorial" scholarship, <i>St. John's</i> School, Cape Mount, Africa.....	40 00	Delaware	
Mr. and Mrs. John Buckingham, Sp. for Bishop Johnson, South Dakota.....	10 00	<i>Ap.</i> \$140.51	
EVANSTON— <i>St. Luke's</i> : Dom. and Frn., \$115; for Sagada Mission, Philippine Islands, \$1.....	116 00	MIDDLETOWN— <i>St. Anne's</i> : Gen.....	15 85
HIGHLAND PARK— <i>Trinity Church</i> : Gen.....	95 00	NEW CASTLE— <i>Immanuel Church</i> :	
HINSDALE— <i>Grace</i> : Gen.....	23 25		
KANKAKEE— <i>St. Paul's</i> : Wo. Aux., Gen.....	2 00		

Acknowledgments

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Dom. and Frn.....	41 53
TRINITY—Trinity Chapel: Gen.....	5 00
WILMINGTON—Immanuel Church: For Boisé, Idaho.....	78 13

Duluth

Ap. \$64.00

DULUTH—St. Paul's: Gen.....	50 00
PAYNESVILLE—St. Stephen's: Gen.....	14 00

East Carolina

Ap. \$301.27

AYDEN—St. James's: Gen.....	5 00
BATH—St. Thomas's: Wo. Aux., Gen.....	3 00
COLUMBIA—St. Andrew's: Gen.....	4 77
CUMBERLAND—St. Thomas's: Gen.....	5 00
EDENTON—St. Paul's: Wo. Aux., Gen.....	28 00
ELIZABETH CITY—Christ Church: Gen.....	9 03
HERTFORD—Holy Trinity Church: Wo. Aux., Gen.....	1 00
MAXTON—St. Matthew's: Gen.....	2 50
ROPER—St. Luke's: Gen.....	8 13
SCUPPERNON—St. David's: Gen.....	7 68
SUNBURY—St. Peter's: Gen.....	5 00
WASHINGTON—St. Peter's: Gen.....	45 00
WILLIAMSTON—Advent: Gen.....	14 11
WILMINGTON—St. James's: Laymen's Missionary Movement, \$153.05, Junior Aux., \$10, Gen.....	103 05

Easton

Ap. \$6.50; Sp. \$50.00

KENT Co.—Wo. Aux. (Shrewsbury), Sp. for Bishop Rowe, Alaska.....	50 00
TALBOT Co. — All Saints' Parish (Easton): Gen.....	4 77
Miles River Parish: Gen.....	1 73

Florida

Sp. \$25.00

FERNANDINA—St. Peter's: Junior Aux., Sp. for St. Mary's Orphanage, Shanghai	25 00
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Fond du Lac

Ap. \$6.79

SHEBOYGAN—Grace: Gen.....	6 79
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Georgia

Ap. \$45.03; Sp. \$12.00

AMERICUS—Calvary: Dom.....	28 72
BRUNSWICK—St. Mark's: Dom.....	4 65
FREDERICA—Rev. D. Watson Winn, Sp. for Rev. B. L. Ancell, Yangchow, Shanghai	10 00
THOMASVILLE—Church of the Good Shepherd: Dom.....	5 00
WAYCROSS—Grace: Dom.....	6 66
MISCELLANEOUS—Junior Aux., Sp. for Tortella Hall, Alaska.....	2 00

Harrisburg

Ap. \$314.47; Sp. \$10.00

BEARTOWN—Calvary: Gen.....	11 21
BLUE RIDGE SUMMIT—Transfiguration: Fnn.....	78 14
COUDERSPORT — Christ Church: Wo. Aux., Sp. for scholarship, Morgan- ton Mission School, Asheville.....	10 00
LANCASTER—St. James's: Colored....	126 88
MARIETTA—St. John's: Gen.....	5 80
RENOVO—Trinity Church S. S.: Gen..	7 28
STATE COLLEGE—St. Andrew's: Gen..	11 20
TOGA—St. Andrew's: Gen.....	23 75
UPPER FAIRFIELD—Church of the Good Shepherd: Gen.....	3 41
WILLIAMSPORT—Christ Church: Dom., \$3.86; Fnn., \$12.61; Gen., \$12.61..	28 58
MISCELLANEOUS—Wo. Aux., Rev. Amos Goddard's work, Hankow.....	18 22

Indianapolis

Ap. \$108.11

COVINGTON—Mrs. T. J. Brooks, Gen...	2 00
Wo. Aux., Mrs. T. J. Brooks, Gen...	2 00
INDIANAPOLIS — Grace Pro-Cathedral: Men's Aux., Gen.....	79 11
St. Paul's: Gen.....	25 00

Iowa

Ap. \$27.85

CEDAR FALLS—St. Luke's: Gen.....	6 05
DES MOINES—St. Luke's: Gen.....	5 60
DUBUQUE—St. John's: Salary of Rev. Mr. Nieh, Hanch'uan, Hankow.....	5 70
EMMETSBURG—Trinity Church S. S.: Gen.....	3 25
SPENCER—St. Stephen's: Gen.....	7 25

Kansas

Ap. \$85.64; Sp. \$50.00

AUGUSTA—Atonement: Gen.....	8 00
CLAY CENTRE—St. Paul's: Gen.....	4 25
NEWTON—St. Matthew's: Gen.....	11 00
PARSONS—St. John's: (Apportionment, 1909-10) Gen.....	16 19
TOPEKA—College Sisters of Bethany, Gen.....	15 00
WICHITA—St. John's S. S.: Sp. for Bishop Restarick, Honolulu, for scholarship	50 00
WINFIELD—Grace: Gen.....	31 20

Kansas City

Ap. \$12.75; Sp. \$192.59

CARTHAGE—Grace: Gen.....	12 75
KANSAS CITY—Grace: Sp. for Bishop Rowe, Alaska.....	55 45
St. George's: Sp. for St. George's Mis- sion, Cordova, Alaska.....	37 14
Wo. Aux., Sp. for Alaska.....	100 00

Kentucky

Ap. \$210.00

HENDERSON—St. Paul's: Wo. Aux., Gen.....	10 00
HICKMAN—St. Paul's: Wo. Aux., Gen..	5 00
LOUISVILLE—Christ Church Cathedral: Wo. Aux., Gen.....	25 00
Church of the Advent: Gen.....	100 00
St. Andrew's S. S.: Scholarship No. 1, Girls' Training Institute, Africa, \$25; St. Andrew's S. S., scholarship No. 2, St. Joan's School, Africa, \$25.	50 00
PADUCAH—Grace: Wo. Aux., Gen.....	20 00

Lexington

Ap. \$126.00; Sp. \$25.00

COVINGTON—Trinity Church: Gen.....	51 00
DANVILLE—Trinity Church: Gen.....	15 00
FRANKFORT—Ascension: Gen.....	60 00
VERSAILLES—Margaret College: Junior Aux., Sp. for Bishop Johnson, for rebuilding St. Mary's School, South Dakota	25 00

Long Island

Ap. \$1,382.73; Sp. \$708.00

ASTORIA—Church of the Redeemer: Wo. Aux., Sp. for sewing-teacher's salary, St. Augustine's School, Ral- eigh, North Carolina.....	3 00
St. George's: Wo. Aux., Sp. for sewing- teacher's salary, St. Augustine's School, Raleigh, North Carolina...	5 00
BRIDGEHAMPTON—St. Ann's: Gen.....	17 00
BROOKLYN — Christ Church (Clinton Street): Wo. Aux., Sp. for sewing- teacher's salary, St. Augustine's School, Raleigh, North Carolina...	8 00
Christ Church (Bedford Avenue): Lin-	

coln Legion, Gen., \$2; Wo. Aux., Sp. for sewing-teacher's salary, St. Augustine's School, Raleigh, North Carolina, \$5.....	7 00
<i>Church of the Incarnation</i> : Junior Aux., Gen.....	20 00
<i>Church of the Good Shepherd</i> : Wo. Aux., Sp. for sewing-teacher's salary, St. Augustine's School, Raleigh, North Carolina.....	5 00
<i>Grace</i> (Heights): \$500, H. E. Pierrepont, \$500, Gen.; Wo. Aux., Bishop Rowe's work, Alaska, \$5; Sp. for sewing-teacher's salary, St. Augustine's School, Raleigh, North Carolina, \$5; Junior Aux., Bishop Rowe's Work, Alaska, \$5.....	1,015 00
<i>Grace</i> (Eastern District): Wo. Aux., Sp. for sewing-teacher's salary, St. Augustine's School, Raleigh, North Carolina.....	2 00
<i>St. Ann's</i> : "Anonymous," Sp. for church building, Tsu, Kyoto, \$500; Wo. Aux., Bishop Griswold's work, Salina, \$6; Wo. Aux., "Thank-offering," Sp. for Bishop Brent, Philippine Islands, \$100.....	606 00
<i>St. Barnabas's Mission</i> : Wo. Aux., Sp. for Rev. Mr. Matthews's Industrial School, for Boys, Cape Mount, Africa, \$3; Sp. for Industrial School, Limonar, Cuba, \$3.....	6 00
<i>St. George's</i> : Wo. Aux., Sp. for sewing-teacher's salary, St. Augustine's School, Raleigh, North Carolina....	4 00
<i>St. James's</i> : Wo. Aux., Sp. for sewing-teacher's salary, St. Augustine's School, Raleigh, North Carolina....	5 00
<i>St. John's Chapel</i> (C. C. F.): Dom.....	5 00
<i>St. John's</i> (Parkville): Gen.....	11 62
<i>St. Jude's</i> : Wo. Aux., Sp. for Domestic Contingent Fund, \$2; sewing-teacher's salary, St. Augustine's School, Raleigh, North Carolina, \$2.	4 00
<i>St. Paul's</i> (Flatbush): Wo. Aux., Sp. for sewing-teacher's salary, St. Augustine's School, Raleigh, North Carolina.....	4 00
<i>St. Peter's</i> : Gen., \$126.47; Mrs. L. B. Cummings, Sp. for Bishop Paddock, Eastern Oregon, \$5; Wo. Aux., Sp. for sewing-teacher's salary, St. Augustine's School, Raleigh, North Carolina, \$2.....	133 47
<i>St. Stephen's</i> : Wo. Aux., Sp. for sewing-teacher's salary, St. Augustine's School, Raleigh, North Carolina....	4 00
<i>ELMHURST</i> — <i>St. James's</i> : Wo. Aux., Sp. for sewing-teacher's salary, St. Augustine's School, Raleigh, North Carolina.....	4 50
<i>FAR ROCKAWAY</i> — <i>St. John's</i> : Wo. Aux., Sp. for sewing-teacher's salary, St. Augustine's School, Raleigh, North Carolina.....	1 00
<i>FLUSHING</i> — <i>St. George's</i> : Dom., \$66.11; Wo. Aux., Sp. for sewing-teacher's salary, St. Augustine's School, Raleigh, North Carolina, \$2.	68 11
<i>HUNTINGTON</i> — <i>St. John's</i> : Wo. Aux., Bishop Partridge's work, Kyoto....	10 00
<i>ST. JAMES</i> — <i>St. James's</i> : Gen.....	108 53
<i>MISCELLANEOUS</i> —Wo. Aux., "Anonymous," Sp. for St. Hilda's School Building Fund, Wuchang, Hankow..	5 00
Wo. Aux., anniversary offering, Sp. for sewing-teacher's salary, St. Augustine's School, Raleigh, North Carolina.....	28 50

Los Angeles

Ap. \$64.70

LOS ANGELES— <i>All Saints'</i> : Dom. and Frn.	40 00
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REDLANDS— <i>Trinity Church</i> : Dom. and Frn.	24 70
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Louisiana

Ap. \$100.27; Sp. \$19.00	
HOUMA— <i>St. Matthew's</i> : Wo. Aux., Miss Evans's salary, Alaska.....	85
LUCKNOW—Wo. Aux., Miss Evans's salary, Alaska, \$1; Miss Suthon's salary, Kyoto, \$2.50; Gen., \$2.50..	6 00
MONROE— <i>Grace</i> : Gen.....	3 00
NEW ORLEANS— <i>Christ Church</i> : Gen., \$13.37; Wo. Aux., Miss Suthon's salary, Kyoto, \$1.40.....	14 77
<i>St. George's</i> : Dom. and Frn., \$11.65; "A Member," Gen., \$5; Wo. Aux., Miss Evans's salary, Alaska, \$1; Miss Suthon's salary, Kyoto, \$1....	18 65
<i>St. John's</i> : Wo. Aux., Miss Suthon's salary, Kyoto, 50 cts.; Gen., 50 cts.	1 00
<i>St. Paul's</i> : Wo. Aux., Miss Evans's salary, Alaska, \$4; Miss Suthon's salary, Kyoto, \$7; Junior Aux., Sp. for Miss Horner's work, Valle Crucis, Asheville, \$5.....	16 00
<i>Trinity Church</i> : Wo. Aux., Miss Suthon's salary, Kyoto, \$15; Miss Evans's salary, Alaska, \$2.....	17 00
RAYVILLE— <i>St. David's</i> : Wo. Aux., Miss Evans's salary, Alaska, \$1.25; Miss Suthon's salary, Kyoto, \$1.75.....	3 00
ST. FRANCISVILLE — Ernest Newman, Sp. for Miss Bull, Osaka, Kyoto....	4 00
MISCELLANEOUS—Wo. Aux., Sp. toward salary of assistant nurse to Miss Thackara, Fort Defiance, Arizona... Bibles' Branch, Jack Eastwood Memorial, for Dr. Correll's Kindergarten, Tsu, Kyoto.....	10 00
	25 00

Maine

Ap. \$38.55; Sp. \$14.00

BANGOR— <i>St. John's</i> : Gen.....	14 05
MASARDIS—Gen.....	2 50
ROCKLAND— <i>St. Peter's</i> : Gen.....	22 00
MISCELLANEOUS—Wo. Aux., Sp. for Bishop Kendrick, Arizona, \$5; Sp. for Bishop Brewster, Western Colorado, \$2; Sp. for Bishop Ferguson, Cape Palmas, Africa, \$2; Sp. for hospital at Nopala, Mexico, under Rev. Mr. Watson, \$5.....	14 00

Marquette

Ap. \$7.00

DOLLAR BAY— <i>St. Luke's</i> : Gen.....	5 00
PAINESDALE— <i>St. Mary's</i> : Gen.....	2 00

Maryland

Ap. \$380.53; Sp. \$25.00

ANNE ARUNDEL Co.— <i>St. Ann's Parish</i> : Gen.....	15 00
BALTIMORE— <i>Church of the Messiah</i> : Gen.....	107 81
<i>Memorial</i> : Wo. Aux., salary of woman teacher to the Indians, South Dakota.....	25 00
<i>St. Paul's Guild House and Chapel</i> : Mothers' Union, for the "Mothers' Union" scholarship, at St. Hilda's School, Wuchang, Hankow.....	25 00
Thomas W. Hall, Gen.....	2 00
"H. W. A." Sp. for Rev. Mr. Ancell, Shanghai.....	10 00
BALTIMORE Co. — <i>Sherwood Church</i> (Cockeysville): Gen.....	22 00
<i>Chapel of the Good Shepherd S. S.</i> (Sherwood): Toward salary of a teacher in St. Peter's Day-school for Boys, Hankow.....	10 00
<i>St. John's</i> (Mt. Washington): Work in Alaska, \$17.53; Sp. for Rev. C. E. Bettlicher, for his work, Fairbanks,	

Alaska, \$10.....	27 53	School, Mexico, \$10.....	20 00
<i>St. Timothy's</i> (Catonsville): Gen., \$50; school, Miss Margaret Graves's salary, Anvik, Alaska, \$25.....	75 00	LEXINGTON— <i>Church of the Redeemer</i> : Gen.	16 69
<i>Chapel of the Holy Comforter</i> (Luther- ville): Gen.	45 00	LOWELL— <i>St. Anne's</i> : Gen.	300 00
FREDERICK CO.— <i>All Saints'</i> (Freder- ick): Five-cent Collection, Wo. Aux., Indian, \$5; Frn., \$5; Mexico, \$4..	14 00	LYNN— <i>St. Stephen's</i> : Junior Aux., Augustine H. Amory Day-school at Hanchuan, Hankow.....	40 00
<i>St. Paul's Parish</i> (Point of Rocks): Gen.	12 39	MALDEN— <i>St. Paul's</i> : Dom., \$27.78; Indian, \$7.20; Colored, \$7.20; Frn., \$51.95	94 13
HARFORD CO.— <i>St. George's Parish</i> : Gen.	9 80	MEDFORD— <i>Grace</i> : Dom. and Frn.	41 98
MISCELLANEOUS—Wo. Aux., "A Mem- ber," Sp. for Rev. A. Goddard, Hankow	5 00	NATICK—"A Friend," Sp. for rebuild- ing of St. Mary's School, South Dakota	15 00
Massachusetts		NEW BEDFORD— <i>Grace</i> : Dom., \$180.65; Frn., \$5.50; St. James's Hospital, Anking, Wuhu, \$50.....	236 15
Ap. \$1,536.86; Sp. \$1,638.80		NEWTON— <i>Grace</i> : Dom.	7 50
ATTLEBORO— <i>All Saints'</i> : Gen.	61 60	<i>Church of the Redeemer</i> (Chestnut Hill): Dom. and Frn.	50 00
BOSTON— <i>Advent</i> : Alaska, \$1; St. Paul's College, Tokyo, \$2; Frn., \$34.82; Gen., \$26.60; Sp. for Rev. Robt. Chas. Wilson, Soochow, Shanghai, \$5.....	69 42	Mrs. James Guller, Gen.	5 00
<i>Ascension</i> : Gen.	39 69	<i>St. Paul's</i> (Highlands): Dom. and Frn.	16 15
Emmanuel: Ethel B. Thayer, \$50; Dr. N. M. Appleton, \$50; S. Reed An- thony, \$50; Frank B. Bemis, \$50; "A Friend," \$5; Sp. for Bishop Rowe, Alaska; Wo. Aux., \$30; Sp. for work in Tanana Valley, Alaska, \$100; Sp. for St. Margaret's School, Boise, Idaho, \$50; Miss Reynolds, Sp. for St. Hilda's School, Wuchang, Hankow, \$100; "A Member," Sp. for Bishop Ferguson, Africa, for desks, \$3; Sp. for Bishop L. L. Kinsolving, Brazil, \$50; Sp. for Bishop Aves, Mexico, \$25.....	563 00	<i>Trinity Church</i> (Centre): Gen.	7 00
Emmanuel Church (West Roxbury): Gen., \$28; Wo. Aux., Hooker School, Mexico, \$3; medical work, Tokyo, \$5	36 00	SOUTH GROVELAND— <i>St. James's</i> : Gen. MISCELLANEOUS — Wo. Aux., "A Friend," "Bishop L. L. Kinsolving" scholarship, Brazil, \$300; "Friends," Sp. for Rev. W. J. Cuthbert, Kyoto, \$30	330 00
<i>Church of the Holy Spirit</i> (Mattapan): Wo. Aux., Soochow, Shanghai, \$2; Gen., \$2.....	4 00	Michigan	
<i>Orient Heights Mission S. S.</i> (East): Support of a bed in Elizabeth Bunn Memorial Hospital, Wuchang, Han- kow	16 67	Ap. \$311.43; Sp. \$28.00	
<i>St. Mary's</i> (Dorchester): Gen., \$80; Sp. for Y. T. Kong, Honolulu, \$40..	100 00	BAY CITY— <i>Trinity Church</i> : Dom.	22 87
<i>St. Paul's</i> : Alaska, \$1; Africa, \$5; Gen., \$12.10; Sp. for scholarship, Brazil, \$28; "A Member," Sp. for Rev. G. F. Mosher, Wushih, Shang- hai, \$50; "A Parishioner," Sp. for scholarships in Brazil, \$15; Wo. Aux., Hooker School, Mexico, \$10; Haiti, \$10; San Gabriel, Brazil, \$10; Isle of Pines, Cuba, \$10.....	151 10	CARO— <i>Trinity Church</i> : Dom.	2 00
<i>Trinity Church</i> : Sp. for Bishop Brewster, Western Colorado, \$807.50; Wo. Aux., Sp. for Mrs. J. C. N. Wilson's work at Waynes- ville, Asheville, \$27.30; "A Mem- ber," Sp. for Rev. W. J. Cuthbert, Kyoto, \$5.....	839 80	DETROIT— <i>St. Andrew's</i> : Wo. Aux., Sp. for Rev. A. W. Mann, Ohio, \$2; Sp. for Miss Routledge, Philippine Isl- ands, \$1; F. E. Adams Memorial, Sp. for Good Shepherd Hospital, Fort Defiance, Arizona, \$3; Sp. for window in Chapel of the Good Shepherd Hos- pital, Fort Defiance, Arizona, \$1....	7 00
BRIDGEWATER— <i>Trinity Church</i> : Gen..	10 45	<i>St. John's</i> : Michael F. Pfau, for For- ward Movement, Gen., \$10; Wo. Aux., Mrs. Taylor, Sp. for Rev. H. C. Parke, Asheville, \$2.....	12 00
BROCKTON— <i>St. Paul's</i> : Gen.	22 00	<i>St. Joseph's</i> : Gen.	40 18
BROOKLINE— <i>Church of Our Saviour</i> : Sp. for Rev. Mr. Kong, Honolulu....	40 50	<i>St. Matthias's</i> : Gen.	45 00
CAMBRIDGE— <i>St. John's</i> : Mrs. B. Vaughn, Gen., \$25; Wo. Aux., Sp. for insurance of Rev. T. S. Tyng, Kyoto, \$12.50.....	37 50	<i>St. Paul's</i> : Wo. Aux., Alaska, \$35; St. Augustine's School, Raleigh, North Carolina, \$25; St. Paul's School, Lawrenceville, Southern Vir- ginia, \$25; F. E. Adams Memorial, Sp. for Good Shepherd Hospital, Fort Defiance, Arizona, \$5.....	90 00
CONCORD— <i>Trinity Church</i> : Dom. and Frn.	2 33	<i>St. Peter's</i> : Wo. Aux., Alaska, \$2; Sp. for Rev. A. W. Mann, Ohio, \$2....	4 00
FALL RIVER— <i>St. John's</i> : Babies' Branch, Gen.	4 00	<i>St. Stephen's</i> : Alice K. Moiles S. S. Class, Sp. for baby girls of St. Mary's Orphanage, Shanghai.....	10 00
FRAMINGHAM— <i>St. Andrew's</i> (South): Wo. Aux., salary of Rev. Nathan Matthews, Africa, \$10; Hooker		<i>St. Thomas's</i> : Wo. Aux., Gen.	4 00
		FLINT— <i>St. Paul's</i> : Gen.	52 38
		GROSSE ILE— <i>St. James's</i> : Wo. Aux., Alaska, \$2; St. Paul's School, Law- renceville, Southern Virginia, \$2; St. Augustine's School, Raleigh, North Carolina, \$2; Philippines, \$2; Gen., \$2; F. E. Adams Memorial, Sp. for Good Shepherd Hospital, Fort Defiance, Arizona, \$2.....	12 00
		LANSING—Mrs. Frances W. Cannill, Gen.	1 00
		PONTIAC— <i>All Saints'</i> : Gen.	25 00
		YPSILANTI— <i>St. Luke's</i> : Wo. Aux., Alaska, \$10; Gen., \$2.....	12 00
		Michigan City	
		Ap. \$40.84	
		GARRETT— <i>Emmanuel Church</i> : (Appor- tionment, 1909-10) Gen.	2 00
		LA PORTE— <i>St. Paul's</i> : (Appor- tionment, 1909-10) Gen.	4 44
		MARION— <i>Gethsemane</i> : Dom. and Frn..	34 40

Milwaukee

Ap. \$137.02

CHIPPEWA FALLS— <i>Christ Church</i> : Gen.	2 00
LA CROSSE— <i>St. Peter's</i> (North): Gen.	4 80
MILWAUKEE— <i>St. James's</i> : (Apportionment, 1909-10), Dom. and Frn., \$123.58; Colored, 30 cts.; Dom., \$1.04; Frn., \$1.77.....	126 69
SPARTA— <i>St. John's</i> : Gen.....	1 25
STAR PRAIRIE— <i>St. John the Baptist's S. S.</i> : Birthday Offering, Day-schools in China.....	2 28

Minnesota

Ap. \$439.99

DAKOTA— <i>St. John's</i> : Gen.....	4 00
GLENCOE— <i>Christ Church</i> : Gen.....	3 98
LUVERNE— <i>Holy Trinity Church</i> : Gen.	5 00
MANKATO— <i>St. John's</i> : Gen.....	5 00
ST. PAUL— <i>Christ Church</i> : Gen.....	5 00
MISCELLANEOUS—Wo. Aux., Dom., \$188.51; Sybil Carter Memorial, for support of scholar in St. Elizabeth's School, South Dakota, \$25; Frn., \$73.50; "Cora R. Brunson" scholarship, St. Mary's Hall, Shanghai, \$50; "Bishop Whipple" scholarship, \$40, "Bishop Gilbert" scholarship, \$40, both in St. Hilda's School, Wuchang, Hankow.....	417 01

Mississippi

Ap. \$35.00

BAY ST. LOUIS— <i>Christ Church</i> : Gen..	15 00
GREENVILLE— <i>St. James's</i> : Gen.....	16 00
RAYMOND— <i>St. Mark's</i> : Gen.....	4 00

Missouri

Ap. \$646.95; Sp. \$552.45

MACON— <i>St. James's</i> : Sp. for Bishop Rowe, Alaska.....	22 45
ST. LOUIS— <i>Christ Church</i> : Gen.....	500 00
<i>Church of the Redeemer</i> : Bishop Thomas's work, Wyoming, \$60; for Bishop Rowe's work, Alaska, \$40...	100 00
<i>St. George's</i> : St. Mary's Branch, Junior Aux., Sp. for Rev. Mr. Lewis, Mesilla Park, New Mexico.....	5 00
<i>St. Peter's</i> : Dom., \$22.95; Frn., \$19; Sp. for Bishop Rowe, Alaska, \$185.....	226 95
Mrs. Bent, Sp. for Bishop Rowe, Alaska.....	100 00
Rev. Mr. Potter (Kirkwood), Sp. for Bishop Rowe, Alaska.....	50 00
(Kirkwood), Sp. for "Bishop Leonard" scholarship, Rowland Hall, Utah.....	40 00
MISCELLANEOUS—Branch Wo. Aux., Frn., \$5; Sp. for Bishop Rowe, Alaska, \$100; Sp. for Bishop Rowe, Alaska, for a dog (of which Mrs. Barrett, \$25), \$45; Mrs. Gillman, Sp. for Bishop Rowe, Alaska, \$5....	155 00

Montana

Ap. \$40.00

HAMILTON— <i>St. Paul's</i> : Gen.....	40 00
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Nebraska

Ap. \$24.46

FALLS CITY— <i>St. Thomas's</i> : (Apportionment, 1909-10) Gen.....	24 46
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Newark

Ap. \$511.83; Sp. \$137.86

ENGLEWOOD— <i>St. Paul's</i> : Gen.....	84 70
JERSEY CITY— <i>German Mission</i> : Gen..	5 00
<i>Holy Cross</i> : Gen.....	8 15
<i>St. Stephen's Chapel</i> : Gen.....	38 00
<i>St. John's</i> (Heights): Toward salary of Rev. W. J. Cuthbert, Kyoto.....	137 50

MAPLEWOOD— <i>St. George's</i> : Gen.....	30 00
MONTVALE—F. C. Ackerman, Gen....	5 00
NEWARK— <i>Grace</i> : Sp. for Bishop Gray's work, Southern Florida.....	5 00
<i>Trinity Church</i> : Wo. Aux., operation on blind man in St. Luke's Hospital, Shanghai, \$10; Sp. for Bishop Paddock, Eastern Oregon (of which one-third offering at annual meeting, \$32.62), \$42.62; Sp. for Bishop McKim, Tokyo, one-third offering at annual meeting, \$32.62; Sp. for Bishop Kinsolving, Brazil, one-third offering at annual meeting, \$32.62; Sp. for communion table for chapel, Guadalajara, Mexico, \$25....	142 86
ORANGE—Stephen W. Williams, Gen....	5 00
<i>Holy Innocents' S. S.</i> (West): Frn....	10 00
PATERSON— <i>St. Paul's</i> : Gen.....	87 61
SUMMIT— <i>Calvary</i> : "A Member," Gen..	50 00
TENAFLY— <i>Atonement S. S.</i> : Gen.....	40 87

New Hampshire

Sp. \$56.00

GOFFSTOWN— <i>St. Matthew's</i> : Cadets. Sp. for Rev. Mr. Huntington's Trade School, Ichang, Hankow.....	6 00
MISCELLANEOUS—Right Rev. E. M. Parker, D.D., Sp. for Bishop Kinsolving, Brazil.....	50 00

New Jersey

Ap. \$701.14; Sp. \$256.00

BOUND BROOK— <i>St. Paul's</i> : Dom.....	34 75
CRANFORD— <i>Trinity Church</i> : Wo. Aux., Gen., \$5; Sp. for Mr. Ishii's work, Holy Trinity Orphanage, Tokyo, \$5..	10 00
DUNELLEN— <i>Holy Innocents'</i> : Dom....	11 00
DELAIR— <i>Holy Trinity Church</i> : Sp. toward building new St. Peter's Church, Honolulu.....	10 00
ELIZABETH— <i>Christ Church</i> : Gen.....	18 90
<i>St. John's</i> : Dom. and Frn.....	343 39
<i>Trinity Church</i> : Gen.....	62 00
FORT HANCOCK—Mrs. John V. White, Sp. for Catechist School Fund, Shanghai.....	5 00
NAVESINK— <i>All Saints'</i> : Wo. Aux., "A Member," Sp. for Building Fund, St. Hilda's School, Wuchang, Hankow.....	25 00
NEW BRUNSWICK— <i>St. John the Evangelist's</i> : Sp. for Bishop Johnson, South Dakota, for the rebuilding of St. Mary's School.....	60 00
RIVERTON— <i>Christ Church</i> : Sp. for the building of new St. Peter's Church, Honolulu.....	40 00
SHREWSBURY— <i>Christ Church</i> : Junior Aux., for scholarship in Boone University, China.....	50 00
TRENTON— <i>Christ Church</i> : Gen.....	105 00
Woman's Missionary Society, First Presbyterian Church, Sp. at discretion of Rev. G. F. Mosher, Shanghai.....	5 00
<i>The Church Club</i> : (of which Frederic A. Duggan, \$25, H. A. Neilson, \$10), Sp. for Bishop Kinsolving, Brazil... Mrs. William S. Stryker, Sp. at discretion of Rev. G. F. Mosher, Wushih, Shanghai.....	25 00
VINELAND— <i>Trinity Church</i> : Dom.....	71 10
WILDWOOD— <i>St. Simeon's</i> : Sp. for St. Luke's Hospital, Boise City, Idaho.	25 00

New York

Ap. \$26,181.05; Sp. \$9,908.64

BEDFORD— <i>St. Matthew's</i> : Gen.....	39 00
COLD SPRING— <i>St. Mary's</i> : Gen.....	100 00
MATTEAWAN— <i>St. Luke's</i> : Wo. Aux., Gen., \$5; Girls' Training-school, Africa, \$10.....	15 00
MIDDLETOWN— <i>Grace</i> : Gen., \$102; Sp.	

at discretion of Rev. Mr. Cuthbert, Kyoto, \$8.....	110 00	new nurse to assist Miss Thackara, Arizona, \$3.....	15,253 00
MOUNT VERNON—Jesse Y. Swartout, Sp. for Rev. R. E. Wood, Wuchang, Hankow, for purchase of land.....	5 00	Intercession Chapel: Sp. for Bishop Paddock, Eastern Oregon, \$31.79; Wo. Aux., Dom., \$50; "A Memorial," Girls' High School, Kyoto, \$25; Sp. for Rev. William Watson, for hospital, Mexico, \$5; Sp. for St. Hilda's School for Girls, Wuchang, Hankow, \$20; St. Augustine's League, Sp. for Bishop Payne Divinity-school, Petersburg, Southern Virginia, in memory of a student, \$50.....	181 79
NEWBURG—St. George's: Wo. Aux., Sp. for St. Augustine's School, Raleigh, North Carolina.....	25 00	Mediator (Kingsbridge): Frn.....	38 16
NEW YORK—All Angels': Gen.....	100 00	St. Agnes's Chapel: Wo. Aux., Sp. for Bishop Kinsolving, Brazil.....	25 00
Ascension: Gen., \$363.60; St. Augustine's League, Wo. Aux., Sp. for St. Michael's School, Charlotte, North Carolina, for teachers' salaries, \$25.....	388 60	St. Andrew's (Harlem): "A Member," Frn.....	1 00
Beloved Disciple: Gen.....	26 65	St. Andrew's (Richmond): Wo. Aux., "A Member," Gen.....	25 00
Christ Church: Miss Constance B. Holt, work among Indians, \$200; Wo. Aux., Frn., \$100; "Edith Wilmerding" scholarship, Girls' High School, Kyoto, \$40; Sp. for Rev. Mr. Watson, hospital at Guadalajara, Mexico, \$25; Sp. for Rev. Mr. Spurr, Moundsville, West Virginia (of which for hospital, \$125, two scholarships, kindergarten, \$50), \$175; Sp. for hospital, Alaska, \$25; Sp. toward two scholarships, St. Margaret's School, Boise City, Idaho, \$72.50; Dom., \$50; St. Augustine's League, Sp. toward scholarship in Bishop Payne Divinity-school, Petersburg, Southern Virginia, \$20.....	707 50	St. Bartholomew's: St. Margaret's Society, for "Emma W. Cook" scholarship, St. Mary's Hall, Shanghai, \$40; Wo. Aux., Niobrara League, Sp. for a new nurse to assist Miss Thackara, Arizona, \$25; Wo. Aux., "Samuel Cooke" scholarship, St. John's University, Shanghai, \$60; Mrs. Clarkson, Wo. Aux., "Morris Banyer" scholarship, St. John's School, Cape Mount, Africa, \$25; St. Luke's Hospital, Shanghai, \$25; Wo. Aux., Sp. for Rev. Yin Tet King, St. Peter's Chapel, Honolulu, \$100; "Dean Gray" scholarship, St. Andrew's Seminary, Mexico, \$250; St. Paul's College, Tokyo, \$100; Wo. Aux., Domestic Committee, Sp. for Christ School, Arden, Asheville, \$50; Sp. for Bishop Graves's Clergy Fund, Kearney, \$25; Men's Missionary League, toward salary of Dr. R. B. Teusler, St. Luke's Hospital, Tokyo, \$400.....	1,100 00
Christ Church (Riverdale): Wo. Aux., Sp. for Rev. Mr. Watson's hospital, Guadalajara, Mexico.....	5 00	St. George's: Mrs. E. N. Potter, Niobrara League, Sp. for Building Fund, St. Mary's School, South Dakota, \$25; King's Daughters, Sp. for Chinese church in Honolulu, \$25.....	50 00
Christ Church (New Brighton, Staten Island): Sp. for Rev. William Watson, for hospital at Guadalajara, Mexico.....	5 00	St. James's: Gen., \$3,500; Wo. Aux., Sp. to Rev. Robert Morgan, St. Stephen's Memorial Church, Mount Carmel, Harrisburg, \$50; Sp. for Rev. F. B. Wentworth, Winchester, Lexington, \$250; Mrs. E. Walpole Warren, Wo. Aux., Sp. for Bishop Brown, Arkansas, \$50; Wo. Aux., Sp. for Rev. J. A. Staunton, Sagada, Philippine Islands, \$50; Miss P. C. Swords, Niobrara League, "James R. Swords" (In Memoriam) scholarship, St. Mary's School, South Dakota, \$60; Mrs. S. Lawrence, Niobrara League, Sp. for Building Fund, St. Mary's School, South Dakota, \$200.....	4,160 00
Church Missions House Chapel: Alaska.....	1 30	St. John's (Clifton, S. I.): Girls' Friendly Society, Sp. for the "Girls' Friendly Society" scholarship for Silvia Wilson, Archdeacon Spurr, Moundsville, West Virginia.....	12 50
Grace: For missionary work, Western Colorado, \$77.14; Woman's Missionary Society, for the "Elmire Dubois" scholarship, Girls' Training Institute, Africa, \$25; Sp. for Bishop Brent, Philippine Islands, \$5; Woman's Foreign Missionary Association, "Grace Church" scholarship, St. Margaret's School, Tokyo, \$50; Sp. for "Grace Church" scholarship, Haiti, \$115; St. Augustine's League, Committee on Missions to Colored People, Sp. for Bishop Bratton, for teacher's salary in Vicksburg School, Mississippi, \$29; Sp. for St. Agnes's Hospital, Raleigh, North Carolina, \$10; Sp. for Good Samaritan Hospital, Charlotte, North Carolina, \$10; Wo. Aux., the Misses Ackerly, Sp. for scholarship, Asheville, \$15.....	336 14	St. Luke's: Gen.....	100 00
Holy Apostles': Frn., \$9.92; for work of Bishop Paddock, Eastern Oregon, \$9.93; Woman's Missionary Association, Frn., \$41.40; Sp. for Foreign Life Insurance Fund, \$5.....	66 25	St. Luke's Chapel: Gen., \$180; "A Christmas Gift for the Christ Child," for work among children in foreign lands, \$60; Wo. Aux., Sp. for Rev. Mr. Watson's hospital, Mexico, \$10.....	250 00
Holyrood: Wo. Aux., Sp. for Rev. William Watson, for hospital, Mexico.....	3 85	St. Mark's: Frn.....	25 00
Holy Trinity Church (East Eighty-eighth Street): St. Christopher Branch, Wo. Aux., Sp. for Mrs. A. A. Gilman, Changsha, Hankow.....	20 00	St. Martha's Chapel (Van Nest): Gen.	53 66
Incarnation: Dom., \$3,540; Frn., \$1,405; Gen., 10,055; Mrs. Gherardi Davis, \$5; Miss Ellen King, \$15; Niobrara League, Sp. for Building Fund, St. Mary's School, South Dakota, \$20; Mary E. Watson, Sp. for additional nurse, for Miss Thackara's Hospital, Fort Defiance, Arizona, \$5; Mrs. Clinton Ogilvie, Sp. for Bishop Spalding, Utah, \$125; Le Roy King, Sp. for Rev. S. H. Littell, Hankow, for purchase of property, \$100; Niobrara League, Sp. for salary of		St. Matthew's: St. Hilda's Chapter, Sp. for Bishop Paddock, Eastern Oregon, \$75; Wo. Aux., Sp. for hospital nurse, Guadalajara, Mexico, \$7.....	82 00
		St. Michael's: For salary of Rev. A. A. Gilman, Changsha, Hankow (for	

1909-10)	95 70	PELHAM MANOR— <i>Christ Church</i> : Wo.	
<i>St. Paul's</i> (Bronx): Gen.....	10 00	Aux., Miss Fanny Schuyler, Sp. for	
<i>St. Peter's</i> (Westchester): Dom.....	15 21	additional nurse for Miss Thackara's	
<i>St. Stephen's</i> : Gen.....	83 00	work in hospital, Fort Defiance, Ari-	
<i>St. Thomas's</i> : Wo. Aux., for "M. M.		zona	10 00
Halsted" scholarship, Hooker School,		POUGHKEEPSIE— <i>Christ Church</i> : Gen..	30 00
Mexico, \$40; Miss A. B. Halsted,		"In His Name," Dom. and Frn.....	5 00
Wo. Aux., for native work in Mexi-		RYE— <i>Christ Church</i> : Wo. Aux., Dom.,	
cico, \$30; Wo. Aux., Sp. for Rev.		\$20; Sp. for Good Shepherd Hos-	
Mr. Watson's hospital at Guad-		pital, Fort Defiance, Arizona, \$60..	80 00
alajara, Mexico, \$10; Sp. for Bishop		SPRING VALLEY— <i>St. Paul's</i> : Alvin	
Spalding, Utah, for house for dea-		Graff, Dom. and Frn.....	10 00
coness work, \$100; salary of Miss		TUXEDO PARK— <i>St. Mary's</i> : Wo. Aux.,	
Edwards, Utah, \$72; Mrs. Twombly,		Dom., \$10; Sp. for Deaconess Phelps,	
St. Augustine's League, Sp. for		Hankow, \$25.....	35 00
scholarship in Bishop Payne Divin-		WEST PARK— <i>Ascension</i> : Gen.....	1 00
ity-school, Petersburg, Southern Vir-		WHITE PLAINS— <i>Grace S. S.</i> : Sp. for	
ginia, \$150.....	402 00	Good Shepherd Hospital, Fort De-	
<i>Trinity Church</i> : Sp. for work in		fiance, Arizona.....	50 00
Eureka, Utah, \$5; Sp. for work of		MISCELLANEOUS—"C." Gen.....	25 00
Bishop Gray, Southern Florida, at his		Mrs. Lincoln Cromwell, Wo. Aux.,	
discretion, \$50; Wo. Aux., Sp. for		Sp. for Good Shepherd Hospital, Fort	
Rev. Mr. Watson's Hospital, Guad-		Defiance, Arizona.....	10 00
alajara, Mexico, \$5; Sp. for Rev. Mr.		"A Friend," for Deaconess Affleck's	
King's work in Honolulu, \$26.....	86 00	evangelistic work, Mexico, \$250; for	
<i>Trinity Chapel</i> : Through Missionary		evangelistic work at El Oro, Mexico,	
Relief Society, Miss Elizabeth Cot-		\$204	454 00
theal, Frn.....	2 00	St. Augustine's League, Sp. for ex-	
<i>Zion and St. Timothy's</i> : Niobrara		penses of Archdeacon Bright, Geor-	
League, Miss Harriet Devoe, for the		gia, to meeting, \$50; Sp. for St.	
C. C. Tiffany Graduate Chapel, South		Paul's School, Lawrenceville, South-	
Dakota	60 00	ern Virginia, \$100; Sp. for St. Au-	
"A Member of Wo. Aux.," Sp. for		gustine's School, Raleigh, North	
St. Paul's College, Tokyo.....	5,000 00	Carolina, \$100; Sp. for Rev. Richard	
(In Memoriam), Gen.....	2,225 00	Bright, Savannah, Georgia, \$50; Sp.	
R. Fulton Cutting, Forward Move-		for St. Michael's School, Charlotte,	
ment, Gen.....	1,000 00	North Carolina, \$50.....	350 00
Mrs. George Cabot Ward, Sp. for St.		Domestic Committee, Sp. for Arch-	
Hilda's School, Wuchang, Hankow..	1,000 00	deacon Joyner, Asheville, \$25; Sp.	
"A Friend," Sp. for Bishop Rowe,		for Bishop Paddock, Eastern Oregon,	
Alaska	500 00	\$25	50 00
Mrs. Charles Henry Coster, Dom....	250 00	Foreign Committee, Frn.....	74 38
Mrs. Edwin Parsons, for "Sarah A.		Dutchess Archdeaconry, Wo. Aux.,	
Swayne" scholarship, St. Mary's		Sp. for scholarship for Bruton Hall,	
School, South Dakota, \$120; "Edwin		Spokane	50 00
Parsons" scholarship, St. Elizabeth's			
School, South Dakota, \$120.....	240 00		
Miss Constance B. Holt, Sp. for			
Bishop Brent, Philippine Islands....	100 00		
W. G. Low, Sp. for Grace Mission			
Church building, San Luis Potosi,			
Mexico	100 00		
Mrs. J. A. Scrymser, for Rev. Mr.			
King's work in Honolulu.....	100 00		
Miss Anna C. Edwards, Sp. for work			
among Indians, Alaska.....	85 00		
James A. Scrymser, Sp. for a church			
building for Grace Mission, San Luis			
Potosi, Mexico.....	50 00		
Mrs. Louisa H. Ogden, Sp. for a			
church building, Grace Mission, San			
Luis Potosi, Mexico.....	10 00		
Rev. L. W. Batten, Sp. for a church			
building for Grace Mission, San Luis			
Potosi, Mexico.....	10 00		
"Anonymous," for St. John's Col-			
lege, Shanghai.....	5 00		
"A Christmas Gift," Forward Move-			
ment, Gen.....	45 00		
St. Augustine's League, in memory			
of Mrs. Benjamin W. Strong, from			
her daughters, Sp. for work of Rev.			
Richard Bright, Savannah, Georgia..	50 00		
OSSINING— <i>St. Paul's</i> : Wo. Aux., Dom.,			
\$4; Miss E. K. Strong, Sp. for salary			
of additional nurse for Miss Thack-			
ara's work in hospital at Fort De-			
fiance, Arizona, \$5; Mrs. Edward N.			
Strong, Sp. for additional nurse for			
Miss Thackara's work at hospital,			
Fort Defiance, Arizona, \$5.....	14 00		
PEEKSKILL—"C. R. W.," China, \$1;			
Japan, \$1; Liberia, \$1; Mexico, \$1;			
Brazil, \$1; Cuba, \$1.....	6 00		

North Carolina

Ap. \$103.24; Sp. \$7.00

HALIFAX— <i>St. Mark's</i> : Gen.....	1 25
PITTSBORO— <i>St. Bartholomew's</i> : Dom.	
and Frn.....	9 42
RALEIGH— <i>Christ Church</i> : Gen.....	11 85
<i>St. Augustine's Chapel</i> : Dom.....	28 72
<i>St. Mary's School</i> : Sp. for Rev. Mr.	
Mosher's work, Wusih, Shanghai....	7 00
RINGWOOD— <i>St. Clement's</i> : Gen.....	2 00
MISCELLANEOUS—"Anonymous," Gen..	50 00

Ohio

Ap. \$1,615.56; Sp. \$286.40

AKRON— <i>Church of Our Saviour</i> : Wo.	
Aux., Gen., \$5; salary of Miss El-	
win, Shanghai, \$8; "Gregory T. Be-	
dell" scholarship, St. John's Univer-	
sity, Shanghai, \$2.....	15 00
<i>St. Paul's</i> : Frn.....	40 00
CLEVELAND— <i>Emmanuel Church</i> : Wo.	
Aux., Sp. for Bishop Brent, Philip-	
pines	4 00
<i>St. Paul's</i> : Wo. Aux., Alaska.....	10 00
<i>Trinity Cathedral</i> : Wo. Aux., Sp. for	
Bishop Brent (of which last gift of	
Mrs. Georgiana Douglas, \$7.15,	
Daughters of the Church, \$10, Miss	
Mather, \$100, Mrs. Garfield, \$10)...	127 15
Convocation, Wo. Aux., for Bish-	
op Brent, Philippines.....	104 25
Rev. and Mrs. L. Ernest Sunderland,	
Frn.....	10 00
Rev. Austin W. Mann, Sp. for St.	
Paul's College, Tokyo.....	1 00
Samuel Mathers, Forward Move-	

ment, Frn.....	1,000 00
William G. Mathers, Forward Movement, Gen.....	500 00
CROSS CREEK— <i>St. James's</i> : Gen.....	56
GAMBIER— <i>Harcourt Parish</i> : Dom.....	30 00
PAINESVILLE — <i>St. James's</i> : Mrs. Knapp, Wo. Aux., Sp. for Bishop Brent, Philippines.....	50 00
SANDUSKY—In loving memory of a devoted missionary, Gen.....	5 00
TOLEDO— <i>St. Andrew's</i> : Wo. Aux., Oklahoma, \$2; Wyoming, \$3.....	5 00

Olympia

Ap. \$44.30

AVON— <i>Ascension</i> : Gen.....	60
BALLARD— <i>St. Luke's</i> : Gen.....	1 60
BURLINGTON— <i>St. Mark's</i> : Gen.....	2 50
CARROLLTON—Mrs. Esther J. Tarbox, Gen.....	5 00
ELMA— <i>St. Luke's</i> : Gen.....	1 60
MONROE— <i>St. Mary's</i> : Gen.....	1 60
MONTESANO— <i>St. Mark's</i> : Gen.....	2 40
MOUNT VERNON— <i>St. Paul's</i> : Gen.....	4 00
SEATTLE— <i>All Saints</i> : Gen.....	7 20
<i>St. John's</i> : Gen.....	6 40
SNOHOMISH— <i>St. John's</i> : Gen.....	6 40
TACOMA— <i>St. Peter's</i> : Gen.....	5 00

Oregon

Ap. \$5.00

ASHLAND— <i>Trinity Parish</i> : Gen.....	5 00
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Pennsylvania

Ap. \$9,136.91; Sp. \$4,634.56

AMBLER— <i>Trinity Church</i> : Wo. Aux., "Kinsolving" scholarship, Brazil....	2 00
ARDMORE— <i>St. Mary's</i> : Wo. Aux., "Bishop Stevens" scholarship, St. John's University, Shanghai.....	10 00
BRYN MAWR— <i>Church of the Redeemer</i> : Wo. Aux., "Richard Newton" scholarship, \$5, "Francesca" scholarship, \$5 (both in Cuttington College and Divinity-school, Africa); "Julia C. Emery" scholarship, Orphan Asylum, Cape Palmas, Africa, \$5; "Anna M. Stevens Memorial" scholarship, Girls' Training Institute, Africa, \$5; "Pennsylvania Foreign Committee" scholarship, St. Hilda's School, Hankow, \$5; Training School, Hankow, \$5; "Dr. Twing Memorial" scholarship, \$5, "Bishop Stevens" scholarship, \$5 (both in St. John's University, Shanghai); "Kinsolving" scholarship, Brazil, \$5; Sp. for Rev. Amos Goddard's life insurance, Hankow, \$5.....	50 00
Contents of family mite-box, No. 2,580, Dom.....	46 41
CHELTENHAM— <i>St. Paul's</i> : Dom.....	103 67
GLEN LOCH— <i>St. Paul's</i> : Indian Hope Association, Indian, \$3; Wo. Aux., Frn., \$3.....	6 00
JENKINTOWN— <i>Church of Our Saviour</i> : Work in Hawaii, \$6; Wo. Aux., Sp. for altar in Mexican Chapel, \$2.....	8 00
NEWTOWN— <i>St. Luke's</i> : Gen.....	14 50
PAOLI— <i>Good Samaritan</i> : Dom. and Frn.....	12 80
NORRISTOWN— <i>St. John's</i> : Indian Hope Association, Indian.....	2 00
PHILADELPHIA — <i>All Saints</i> (Torresdale): Miss Emily Whelan, evangelistic work in China.....	50 00
Atonement S. S.: Sp. for Rev. L. A. Swann, San Luis Potosi, Mexico....	20 00
Calvary (Germantown): Indian Hope Association, Indian, \$5; Wo. Aux., "Richard Newton" scholarship, Cuttington College and Divinity School, Africa, \$5; "W. Beaumont Whitney" scholarship, Havana, Cuba, \$5.....	15 00
<i>Christ Church</i> : Dom.....	275 98
<i>Christ Church</i> (Germantown): Wo. Aux., Sp. for "Philadelphia" scholarship, St. Mary's Orphanage, Shanghai.....	3 50
<i>Christ Church Chapel</i> : Wo. Aux., Sp. for Bishop Kinsolving, Brazil, \$2; Sp. for altar in Mexican Chapel, \$2.....	4 00
Covenant: Indian Hope Association, Indian, \$15; Wo. Aux., "Richard Newton" scholarship, Cuttington College and Divinity-school, Africa, \$3.....	18 00
Emmanuel Church (Holmesburg): Indian Hope Association, Indian.....	10 00
Epiphany (Sherwood): Wo. Aux., Sp. for altar in Mexican Chapel.....	1 00
Epiphany Chapel: Dom., \$5; Frn., \$5.....	10 00
Gloria Dei: Sp. for Miss Gale, Utah, \$50; "A Member," Sp. for St. Paul's College Building Fund, Tokyo, \$50..	100 00
Grace: Wo. Aux., Sp. for altar in chapel, Mexico.....	2 00
Holy Apostles: Wo. Aux., "Richard Newton" scholarship, Cuttington College and Divinity-school, Africa, \$5; Sp. for altar for chapel, Mexico, \$1.....	6 00
Holy Trinity Church: Dom., \$3,785.88; Frn., \$125; Sp. for Bishop Johnson, South Dakota, \$1,250; Sp. for St. Mary's Indian School, South Dakota, \$100; Wo. Aux., "Kinsolving" scholarship, Brazil, \$15; "Richard Newton" scholarship, Cuttington College and Divinity-school, Africa, \$5; Bible-reader, Hankow, \$60; Sp. for Bishop Kinsolving, Brazil, \$10; Sp. for Foreign Life Insurance Fund, \$10; S. S., "Lemuel Coffin" scholarship, Cuttington College and Divinity-school, Africa, \$40; "Alex Brown" scholarship, Girls' Training Institute, Africa, \$25.....	5,425 88
Holy Trinity Memorial Chapel S. S. and Bible-classes: Sp. for St. Mary's Orphanage, Shanghai, \$15; Sp. for Osaka Orphanage, Kyoto, \$10.....	25 00
Incarnation: Gen., \$66.91; Mary E. Stockton Bequest, Dom. and Frn., \$61; Wo. Aux., Sp. for Bishop Kinsolving, Brazil, \$3.....	130 91
Prince of Peace: Gen., \$41.76; Wo. Aux., "Dr. Twing Memorial" scholarship, St. John's University, Shanghai, \$2; Sp. for Bishop Kinsolving, Brazil, \$2.....	45 76
Resurrection: Sp. for Rev. Dr. Motoda, St. Paul's College, Tokyo, \$13.29; Indian Hope Association, Indian, \$1.....	14 29
St. Andrew's (West): Wo. Aux., Sp. for St. Paul's College, Tokyo.....	7 00
St. Andrew's: Wo. Aux., "W. Beaumont Whitney" scholarship, Havana, Cuba, \$2; "Julia C. Emery" scholarship, Orphan Asylum, Cape Palmas, Africa, \$5; "Pennsylvania Wo. Aux." scholarship, Hooker Memorial School, Mexico, \$10; Girls' School, Cape Palmas, Africa, \$10; Hooker Memorial School, Mexico, \$15; Sp. for Bishop Knight, for school supplies, Cuba, \$5.....	47 00
St. Anna's: Wo. Aux., Sp. for altar in Mexican Chapel.....	1 00
St. Clement's: Salina, \$2; salary of Rev. R. E. Wood, Wuchang, Hankow, \$1; Sp. for work of Bishop Griswold, Salina, \$11; Wo. Aux., Sp. for Rev. R. E. Wood, Wuchang, Hankow, \$25.....	39 00
St. James's: Sp. for Nevada, \$5; Indian Hope Association, Indian, \$7.50; Wo. Aux., "Anna M. Stevens Memorial" scholarship, Girls' Training Institute, Africa, \$5; "Pennsylvania Foreign Committee" scholar-	

ship, St. Hilda's School, Hankow, \$5;			
"Bishop Stevens" scholarship, St. John's University, Shanghai, \$5;			
"Pennsylvania Foreign Committee" scholarship, St. Margaret's School, Tokyo, \$5;			
"Dr. Twing Memorial" scholarship, St. John's University, Shanghai, \$5;			
Training-school, Sendai, Tokyo, \$5;			
"Richard Newton" scholarship, Cuttington College and Divinity-school, Africa, \$5;			
"W. Beaumont Whitney" scholarship, Havana, Cuba, \$5;			
"Pennsylvania Wo. Aux." scholarship, Hooker Memorial School, Mexico, \$5;			
"Kinsolving" scholarship, Brazil, \$5;			
Training-school for Bible-women, Hankow, \$5;			
"Pennsylvania Foreign Committee" scholarship, Girls' High School, Kyoto, \$5; Frn., \$10; Sp. for St. Paul's College, Tokyo, \$20....	102	50	
<i>St. James's</i> (Kingessing): Wo. Aux., Sp. for altar in Mexican Chapel....	1	00	
<i>St. Luke's</i> (Germantown): Wo. Aux., No. 1, "W. Beaumont Whitney" scholarship, Havana, Cuba, \$5; Sp. for Foreign Life Insurance Fund, \$10; No. 2, Sp. for altar in Mexican Chapel; No. 3, Sp. for Foreign Life Insurance Fund, \$2.....	20	00	
<i>St. Luke's and the Epiphany</i> : Wo. Aux., Sp. for altar in Mexican Chapel	1	00	
<i>St. Mark's</i> : Wo. Aux., Sp. for Building Fund, St. Paul's College, Tokyo.	200	27	
<i>St. Martin's</i> (Oak Lane): \$10.75; S. S., \$6.60, Dom.....	17	35	
<i>St. Martin's-in-the-Fields</i> : Frn., \$30; Gen., \$1,100.16; Indian Hope Association, Indian, \$5; Wo. Aux., Sp. for Bishop Kinsolving, Brazil, \$10....	1,145	16	
<i>St. Mary's</i> (Hamilton Village): Sp. for Bishop Webb, for his work, Milwaukee, \$50; Sp. for Bishop Johnson, for rebuilding of St. Mary's School, Rosebud, South Dakota, \$76; Wo. Aux., Sp. for altar for Mexican Chapel, \$3; Sp. for nurse's salary, St. Luke's Hospital, Shanghai, \$5....	134	00	
<i>St. Matthew's</i> : Gen.....	250	00	
<i>St. Matthias's</i> : Wo. Aux., "Kinsolving" scholarship, Brazil.....	2	00	
<i>St. Paul's</i> (Aramingo): Gen.....	5	00	
<i>St. Paul's</i> (Chestnut Hill): Wo. Aux., "Francesca" scholarship, Cuttington College and Divinity-school, Africa, \$5; Training-school for Bible-women, Hankow, \$5; "Pennsylvania Wo. Aux." scholarship, Hooker Memorial School, Mexico, \$5; "W. Beaumont Whitney" scholarship, Havana, Cuba, \$5; "Pennsylvania Foreign Committee" scholarship, Girls' High School, Kyoto, \$5.....	25	00	
<i>St. Paul's Memorial</i> (Overbrook): Sp. for work of Rev. J. H. Swann, San Luis Potosi, Mexico, \$25; Indian Hope Association, Indian, \$4; Wo. Aux., "Kinsolving" scholarship, Brazil, \$5; Sp. for Bishop Kinsolving, Brazil, \$5; Sp. for altar in Mexican Chapel, \$10.....	49	00	
<i>St. Peter's</i> : "A Friend," Gen., \$500; Sp. for Bishop Rowe, Alaska, \$250; Sp. for Bishop Brewster, Western Colorado \$250.....	1,000	00	
<i>St. Peter's</i> (Germantown): Dom.....	682	31	
<i>St. Stephen's</i> : "J. H. V. Jr.," \$1, "E. E. N.," \$3, Annie D. Arrison, \$25, Sp. for Bishop Kinsolving, Brazil, Indian Hope Association, Indian, \$9; Wo. Aux., "Anna M. Stevens Memorial" scholarship, Girls' Training Institute, Africa, \$5; "Kinsolving" scholarship, Brazil, \$10; Sp. for Bishop Kinsolving, Brazil,			
\$25			78 00
<i>Trinity Church</i> (Oxford): Haiti, \$38.74; Gen., \$91.67.....			130 41
T. Broom Belfield, Gen.....			200 00
Frederic Vaux Wistar, Gen.....			10 00
Richard Ashurst, Jr., Gen.....			5 00
Gift of Mrs. Matilda Armstrong, deceased, education of pupils connected with the Mount Vaughan Chapel and School, Liberia, Africa.....			100 00
St. Paul's Brotherhood Chapter, No. 1, Gen.....			5 00
Tuesday Missionary Bible-class, Gen., \$557; Sp. for Vernal, Utah, \$150..			707 00
"A Friend" (Chestnut Hill), Sp. for Mr. G. G. Ware, for a cottage hospital, Mullen, Kearney.....			300 00
John E. Baird, Sp. for work of Bishop Morrison, Duluth.....			200 00
Miss Coles, Sp. for Bishop Rowe, Alaska			100 00
Miss Coles, Bible-class, Sp. for Alaska			10 00
Miss Harriet Blanchard, Sp. for church building for Grace Mission, San Luis Potosi, Mexico.....			100 00
Miss Cora Anners, Sp. for St. John's University, Shanghai.....			1 00
Wo. Aux., Sp. for Rev. R. H. McGinnis, for Organ Fund, Otsu, Kyoto, \$20; Mrs. Mary S. Cox, "Grace" scholarship, St. John's University, Shanghai, \$25.....			45 00
PHOENIXVILLE— <i>St. Peter's</i> : Wo. Aux., "Pennsylvania Wo. Aux." scholarship, Hooker Memorial School, Mexico....			3 00
RADNOR— <i>St. Martin's</i> : Indian Hope Association, Indian.....			25 00
UPPER MERION — <i>Christ Church</i> (Swedes): Dom.....			10 83
UPPER PROVIDENCE— <i>St. Paul's Memorial</i> : Junior Aux., Gen.....			20 00
WAYNE— <i>St. Mary's Memorial</i> : Indian Hope Association, Indian, \$10; Wo. Aux., "Pennsylvania Foreign Committee" scholarship, St. Hilda's School, Hankow, \$5.....			15 00
WESTCHESTER— <i>Holy Trinity Church</i> : Wo. Aux., "Pennsylvania Foreign Committee" scholarship, Girls' High School, Kyoto, \$5; "Pennsylvania Foreign Committee" scholarship, St. Margaret's School, Tokyo, \$5; Training-school, Sendai, Tokyo, \$10; Japan, \$5; Hooker Memorial School, Mexico, \$5; "Pennsylvania Wo. Aux." scholarship, Hooker Memorial School, Mexico, \$10			50 00
WYNCOTE — <i>All Hallows'</i> : Gen., \$142.44; Wo. Aux., Sp. for altar in Mexico Chapel, \$1; Sp. for "John W. Wood" scholarship, Cuba, \$5; Sp. for Foreign Life Insurance Fund, \$1; Sp. for Christmas candy for Calvary Church, Havana, Cuba, \$2....			151 44
WYNNBWOOD—Mrs. Robert F. Innes, \$20, Mrs. Howell Lloyd, \$15, Sp. for Dr. I. H. Correll's work, Tsu, Kyoto			35 00
MISCELLANEOUS—"Y. Z.," Gen.....			200 00
"Anonymous," \$500, "Anonymous," \$500, Sp. for Utah.....			1,000 00
"A Friend," Sp. for St. Paul's College, Tokyo.....			10 00
Wo. Aux., Sp. for altar in Mexico chapel, \$18.50; Mrs. James S. Cox, Sp. for St. Paul's College Building Fund, Tokyo, \$100.....			118 50

Pittsburgh

Ap. \$1,403.79; Sp. \$26.00	
KITTANNING— <i>St. Paul's</i> : Dom. and Frn., \$163.53; Gen., \$1.....	164 53
PITTSBURGH— <i>Calvary</i> : Gen.....	354 49
<i>St. Peter's</i> : \$250, S. S., \$5.88, Gen..	255 88

"Anonymous" (Allegheny), Sp. for Bishop Kinsolving, Brazil.....	1 00
Mrs. Ormsby Phillips, Sp. for Bishop Kinsolving, Brazil.....	25 00
SEWICKLEY— <i>St. Stephen's</i> : Gen.....	28 72
UNIONTOWN— <i>St. Peter's</i> : (Apportionment, 1909-10) Dom. and Frn.....	200 17
MISCELLANEOUS—Wo. Aux., Gen.....	400 00

Quincy

Ap. \$43.00

PEORIA— <i>St. Paul's</i> : Gen.....	40 00
MISCELLANEOUS—Junior Aux., Gen....	3 00

Rhode Island

Ap. \$328.07; Sp. \$10.00

LONSDALE — <i>Christ Church</i> : Gen., \$120.89; Sp. for <i>St. Paul's</i> College Building Fund, Tokyo, \$10.....	130 89
PHENIX— <i>St. Andrew's</i> : "A Friend," Gen.....	1 00
PORTSMOUTH— <i>St. Mary's and Holy Cross</i> : Gen.....	8 18
PROVIDENCE— <i>All Saints</i> : Dom. and Frn.	78 00
"A Thank-offering," "Pomfret" scholarship, \$70, "Francis H. Chaffee" scholarship, \$50, <i>St. John's</i> University, Shanghai.....	120 00

South Carolina

Ap. \$289.97; Sp. \$31.00

AIKEN— <i>St. Thaddeus's</i> : Wo. Aux., Gen., \$10; M. E. Pinckney Fund, Bible-women, Tokyo, \$5.....	15 00
BROOK GREEN— <i>Holy Cross</i> : Gen.....	5 00
CAMDEN— <i>Grace</i> : Wo. Aux., Gen.....	10 00
CHARLESTON— <i>Holy Communion</i> : Wo. Aux., Chinese Bible-women, Hankow, \$5; Japanese Bible-women, Kyoto, \$5; Sp. for mission at Saluda, Asheville, \$5.....	15 00
<i>St. John's</i> : Wo. Aux., Gen.....	20 00
<i>St. Michael's</i> : Gen.....	62 50
<i>St. Luke's</i> : Junior Aux., salary of assistant for Miss McCullough, Porto Rico, \$2; Bible-women, Kyoto, \$3..	5 00
<i>St. Philip's</i> : Wo. Aux., salary of assistant for Miss McCullough, Porto Rico	4 00
COLUMBIA— <i>Trinity Chapel</i> : Gen.....	10 00
EASTOVER— <i>Zion</i> : Wo. Aux., for N. S. Wilson's Jay-school, Hankow, \$1; Sp. for "Bishop Howe" cot, <i>St. Mary's</i> Orphanage, Shanghai, \$5....	6 00
GLENN SPRINGS— <i>Calvary</i> : Wo. Aux., salary of assistant for Miss McCullough, Porto Rico.....	10 00
JOHNS ISLAND— <i>St. John's</i> : Wo. Aux., salary of assistant for Miss McCullough, Porto Rico, \$1; N. S. Wilson's Day-school, Hankow, \$2; M. E. Pinckney Fund, Bible-women, Tokyo, \$1; Gen., \$10.....	14 00
LAURENS—"C. B. S.," Gen.....	4 00
SPARTANBURG — <i>Advent</i> : Wo. Aux., Bible-women, Kyoto, \$5; Sp. for Rev. Hunter Lewis, Mesilla Park, New Mexico, \$5; Sp. for Mr. Charles E. Crusoe, Corbin, Lexington, \$1; Sp. for Rev. M. S. Taylor, Patterson School, Yadkin Valley, Asheville, \$15	26 00
MISCELLANEOUS—Offering at Columbia Convocation	6 12
Wo. Aux., offering at Yorkville Convocation	7 35

Southern Ohio

Ap. \$479.56; Sp. \$516.33

CINCINNATI— <i>Christ Church</i> : Gen.....	391 92
<i>Church of Our Saviour</i> : Gen.....	30 50
COLUMBUS— <i>St. Paul's</i> : Wo. Aux., Sp.	

for Dr. Glenton, Wuchang, Hankow	4 00
<i>Trinity Church</i> : Wo. Aux., Sp. for Dr. Glenton, Wuchang, Hankow.....	3 00
FERN BANK — <i>Resurrection</i> : Kyoto, \$17.39; Shanghai, \$5.67.....	23 06
GLENDALE—Mrs. William Cooper Procter, Sp. for <i>St. Elizabeth's</i> Hospital, Shanghai	300 00
WORTHINGTON—Mrs. F. W. Case, Gen. MISCELLANEOUS—Wo. Aux., Sp. for Rev. William Watson's work, Nopala, Mexico, \$20; Sp. for Mrs. Kinsolving, for organ, Brazil, \$25; Sp. for Bishop Ferguson, Africa, \$20; Sp. for Rev. J. A. Staunton, Philippines, \$25; Sp. for Dr. Glenton, Wuchang, Hankow, \$43; Sp. for Foreign Life Insurance Fund, \$50....	2 00
Junior Aux., Gen.....	183 00
Girls' Friendly Society, Sp. for Girls' School, Bontoc, Philippine Islands..	32 08
	26 33

Southern Virginia

Ap. \$208.82; Sp. \$112.00

AMHERST Co.—S. Gay Patterson (Sweet Briar), Gen.....	10 00
AUGUSTA Co. — <i>Emmanuel Church</i> (Staunton): Wo. Aux., Miss Irene P. Mann's work, Tokyo.....	5 00
<i>Stuart Hall</i> (Staunton): "Patty Watkins" scholarship, Girls' Training Institute, Africa, \$25; Missionary Society, for Brazil, \$50; Sp. for Rev. J. C. Ambler, Tokyo, \$25; Sp. for <i>St. Margaret's</i> School, Tokyo, \$5; Sp. for Osuga Orphanage, Tokyo, \$20....	125 00
BEDFORD Co.— <i>St. John's</i> (Bedford City): Dom. and Frn.....	8 20
BUCKINGHAM Co. — <i>Tillotson Parish, Emmanuel Church</i> : Dom., \$1.76; Frn., \$1.76.....	3 52
<i>Tillotson Parish, Grace</i> : Dom., \$1.50; Frn., \$1.50.....	3 00
<i>Tillotson Parish, St. Peter's</i> : Dom., 50 cts.; Frn., 50 cts.....	1 00
CAMPBELL Co.— <i>Grace</i> (Mt. Athos): Dom., 50 cts.; Frn., 50 cts.....	1 00
<i>St. Paul's</i> (Lynchburg): Gen.....	5 00
HALIFAX Co.— <i>St. Thomas's</i> (Clarkton): Gen.....	3 00
LEE Co.— <i>Intermont Parish, Keokee Mission</i> : Gen.....	8 25
NORFOLK Co.— <i>All Saints'</i> (Portsmouth): Junior Aux., Sp. for rebuilding <i>St. Mary's</i> School for Indian Girls, Rosebud Agency, South Dakota	2 00
<i>St. John's</i> (Portsmouth): Gen.....	3 25
<i>St. Luke's</i> (Norfolk): Women's Guild, Edmonia L. Wilson, Birthday Gift, Gen.....	10 00
<i>St. Paul's</i> (Norfolk): Wo. Aux., Sp. for Rev. G. P. Mayo, for Industrial School, Greene County, Virginia, \$50; Sp. for Miss Caryetta Davis, Rocky Mount, Virginia, for support of a girl, \$10.....	60 00
Wo. Aux. (Norfolk), "Bishop Johns" scholarship, <i>St. Margaret's</i> School, Tokyo	50 00
PITTSYLVANIA Co. — <i>Epiphany</i> (Danville): Frn.....	22 60

Springfield

Sp. \$2.00

SPRINGFIELD.— <i>St. Paul's</i> : Wo. Aux., Sp. for <i>St. Stephen's</i> Mission, Chouteau, Montana.....	2 00
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Tennessee

Ap. \$104.94; Sp. \$20.00

BOLIVAR— <i>St. Katherine's</i> School:	
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JUNIOR A. X., Gen.....	10 00
GREENEVILLE— <i>St. James's</i> : Gen.....	4 25
MEMPHIS— <i>Grace</i> : Wo. Aux., Gen....	12 50
MONTEAGLE— <i>Church of the Holy Com-</i> <i>forter</i> : Gen.....	25 00
MORRISTOWN— <i>All Saints</i> : Gen.....	3 15
NASHVILLE— <i>Christ Church</i> : Gen., \$35.04; Wo. Aux., "Bishop Quintard" scholarship, St. Mary's Hall, Shang- hai, \$2.50; Gen., \$12.50.....	50 04
SEWANEE—Miss Susan D. Smede, \$2.50, Miss Lilla J. Dabney, \$2.50, Sp. for rebuilding St. Mary's, Rosebud Agency, South Dakota.....	5 00
MISCELLANEOUS—Wo. Aux., Sp. for No- pala Hospital, Mexico.....	15 00

Texas

Ap. \$55.50

ANGLETON— <i>Church of the Holy Com-</i> <i>forter</i> : Junior Aux., Gen.....	3 00
GALVESTON— <i>Trinity Church</i> : Wo. Aux., Gen., \$25; "Gertrude Aves" scholar- ship, Hooker Memorial School, Mexico, \$20.....	45 00
SAN AUGUSTINE— <i>Christ Church</i> : Gen..	7 50

Vermont

Ap. \$300.60

BARTON— <i>Mission</i> : Extension of the Church in the United States.....	5 35
BELLOWS FALLS— <i>Immanuel Church</i> : Gen.....	40 11
CASTLETON— <i>St. Mark's</i> : Gen.....	4 00
CHESTER— <i>St. Luke's</i> : Gen.....	8 10
EAST MIDDLEBURY— <i>St. Barnabas's</i> : Gen.....	71
ENOSBURG FALLS— <i>St. Matthew's</i> : Gen.	18 00
FAIR HAVEN— <i>St. Luke's</i> : Gen.....	5 00
HYDE PARK— <i>Mission</i> : Gen.....	1 00
MANCHESTER CENTRE— <i>Zion</i> : Gen.....	25 50
MIDDLETOWN SPRINGS— <i>St. Margaret's</i> : Gen.....	5 00
NEWPORT— <i>St. Mark's</i> : Extension of the Church in the United States, \$9.65; Frn., \$7.18.....	16 83
NORTH TROY— <i>St. Augustine's</i> : Extension of the Church in the United States, \$2; Frn., \$1.57.....	3 57
ST. ALBANS— <i>St. Luke's</i> : Gen.....	4 55
VERGENNES— <i>St. Paul's</i> : Gen.....	42 00
WINDSOR— <i>St. Paul's</i> : Gen.....	20 88
MISCELLANEOUS—"A. C. A. H." Gen.	100 00

Virginia

Ap. \$2,144.43; Sp. \$127.00

ALBEMARLE Co.— <i>St. Luke's Chapel S.</i> <i>S.*</i> : Dom. and Frn.....	28 21
CHARLES CITY Co.— <i>Westover Parish</i> : W. A. Armistead, for work among the poor whites in the mountains of Virginia, \$1; for Rev. J. A. Wel- bourne's work in Hongo, Tokyo, \$1.	2 00
FAIRFAX Co.—Fairfax Brazilian Mis- sionary Society (near Alexandria), for the Brazil Mission.....	125 00
FAUQUIER Co.—Mrs. J. M. Ramey (Marshall), Sp. for Bishop Rowe, Alaska.....	10 00
GLOUCESTER Co.— <i>Abingdon S. S.</i> (Gloucester): Sp. for Rev. Thomas Lowry Sinclair, Shanghai.....	5 00
HENRICO Co.— <i>Emmanuel Church</i> (Richmond): Brotherhood of St. Paul, Sp. for the memorial organ, Deaconess Ransom's work, Tokyo... <i>Grace</i> (Richmond): Dom. and Frn., \$300; S. S., for "Susie Morris" scholar- ship, in St. Margaret's School, Tokyo, \$40.....	5 00
The Monumental Church (Richmond): Dom., \$56.68; Frn., \$85.03.....	340 00
St. James's (Richmond): Gen.,	141 71

\$825.67; Sp. for Bishop Funsten's work, Idaho, \$75; Brotherhood of St. Paul, Sp. for feeding Bishop Rowe's dogs, Alaska, \$7.....	907 67
St. Mark's (Richmond): Gen.....	48 24
St. Paul's (Richmond): Dom., \$200; Frn., \$400.....	600 00
Weddell Memorial S. S. (Richmond): Sp. for work of Rev. Guy L. Chris- tian, Nome, Alaska.....	25 00
SHENANDOAH Co.— <i>Beckford Parish, St.</i> <i>Andrew's</i> : Frn.....	12 22
SPOTSYLVANIA Co.— <i>St. George's S. S.</i> (Fredericksburg): Frn.....	11 38
St. George's Parish, Trinity Church (Fredericksburg): Gen.....	10 00

Washington

Ap. \$571.11; Sp. \$48.00

WASHINGTON— <i>Christ Church</i> (D. C., Georgetown): Gen.....	45 00
Epiphany: W. D. Baldwin, Sp. for Bishop Kinsolving, Brazil.....	1 00
St. Agnes's Chapel: Gen.....	7 92
St. John's: Wo. Aux., Sp. for Bishop McKim's work, Tokyo.....	10 00
St. John's, Georgetown Parish: Dom..	127 50
St. Mark's: Wo. Aux., Sp. for Miss Edith Hart's work at Hankow..... Wo. Aux., for work of Bishop Kin- solving, Brazil, \$12.69; "A Member," Gen., \$350.....	10 00
National Cathedral School, Mrs. Bar- bour Walker, Sp. for work of Bishop McKim, Tokyo.....	362 69
"C. M.," Alaska, \$1; China, \$2; Sp. for mission in Korea, \$2.....	20 00
"A Friend," for rent of missia house at Santurce, Porto Rico, \$10; Sp. for discretionary use of Bishop Van Buren, Porto Rico, \$5.....	5 00
MONTGOMERY Co.—"M. B. N." (Somer- set Heights), Gen.....	15 00
ST. MARY'S Co.— <i>All Saints</i> (Oakley): Gen.....	10 00
	4 00

Western Massachusetts

Ap. \$485.54; Sp. \$11.00

CLINTON— <i>Church of the Good Shep-</i> <i>herd</i> : "A Member," Alaska, \$5; Dom., \$1; Colored, \$1; Frn., \$1....	8 00
FITCHBURG— <i>Christ Church</i> : Wo. Aux., Alaska Supply Fund.....	20 00
GREAT BARRINGTON— <i>St. James's</i> : (Ap- portionment, 1909-10) Gen.....	61 00
GREENFIELD— <i>St. James's</i> : Wo. Aux., for St. Augustine's School, Raleigh, North Carolina, \$3.75; St. Paul's School, Lawrenceville, Southern Vir- ginia, \$3.75.....	7 50
HOLYOKE— <i>St. Paul's</i> : Wo. Aux., for Alaska Supply Fund, \$5.43; Cath- edral School, Havana, Cuba, \$1.29... LENOX— <i>Trinity Church</i> : Dom. and Frn.....	6 72
PITTSFIELD— <i>St. Stephen's</i> : "A Friend," \$15, Wo. Aux., "A Member," \$5, Gen.....	200 00
SHEFFIELD— <i>Christ Church S. S.*</i> : Gen.....	20 00
SHELBURNE FALLS—Rev. Dr. F. C. H. Wendel, Gen., \$1; Mrs. F. C. H. Wendel, for Southern Florida, \$1... SOUTHBIDGE— <i>Holy Trinity Mission</i> : (Apportionment, 1909-10) Gen.....	15 00
SPRINGFIELD— <i>Christ Church</i> : Wo. Aux., for mountain whites, Ashe- ville, \$5; Philippine Insurance, \$5; Japanese Bible-woman, Honolulu, \$20.....	11 00
STOCKBRIDGE— <i>St. Paul's</i> : Jun. Aux., Gen.....	30 00
WARE— <i>Trinity Church</i> : Wo. Aux., for St. Augustine's School, Raleigh,	10 00

North Carolina, \$2.50; St. Paul's School, Lawrenceville, Southern Virginia, \$2.50; Bible-woman, Hankow, \$2.50; Cathedral School, Havana, Cuba, \$2.50.....	10 00
WORCESTER— <i>All Saints'</i> : Wo. Aux., Alaska Supply Fund.....	25 00
St. John's: Wo. Aux., St. Augustine's School, Raleigh, North Carolina, \$2.50; St. Paul's School, Lawrenceville, Southern Virginia, \$2.50.....	5 00
St. Luke's: Gen., \$13.62; S. S., Sp. to the fund for the rebuilding of St. Mary's School, South Dakota, \$10..	23 62
WILLIAMSTOWN— <i>St. John's</i> : Sp. for St. Paul's College, Tokyo Fund.....	1 00
MISCELLANEOUS—Wo. Aux., interest on Bishop Brooks Fund, Hooker School, Mexico	40 70

Western Michigan

Ap. \$129.80

GRAND HAVEN— <i>St. George's</i> : Gen.....	1 00
GRAND RAPIDS— <i>Grace</i> : Gen.....	100 00
MANTON—Gen.	1 50
MENDON— <i>St. Paul's</i> : Gen.....	1 00
NILES— <i>Trinity Parish</i> : Dom.....	25 30
SCHOOLCRAFT— <i>St. Stephen's</i> : Gen.....	1 00

Western New York

Ap. \$531.61; Sp. \$145.00

BUFFALO— <i>All Saints'</i> : (Apportionment, 1909-10) Gen.....	46 27
Ascension: Gen.....	43 32
St. John's: Aid and Study Guild, Sp. to the work of Bishop Partridge, Kyoto	15 00
CANASERAGA— <i>Trinity Church</i> : Frn... ..	7 00
CATHARINE— <i>St. John's</i> : Gen.....	13 31
GENEVA— <i>Trinity Church</i> : Frn., \$160-70; Gen., \$15.....	175 70
LANCASTER— <i>Trinity Church</i> : Gen.....	28 52
LE ROY— <i>St. Mark's</i> : Young Woman's Branch Wo. Aux., Sp. for "Hattie Oliver" scholarship, Valle Crucis, Asheville	25 00
LOCKPORT—Mrs. Reuben Carroll, Gen.....	1 00
PALMYRA—"Friends," Gen.....	5 00
PITTSFORD— <i>Christ Church</i> : For St. James's Hospital, Anking, Wuhu, \$5; Sp. for Rev. W. B. Thorn's work among the Oneida Indians, Oneida, Fond du Lac, \$5.....	10 00
ROCHESTER— <i>Epiphany</i> : Dom.....	26 00
Peoples' Rescue Mission S. S.: Sp. for Rev. Murray Bartlett, for work among children at Manila, Philippine Islands	25 00
St. Luke's: \$26.65, "Elizabeth," \$25, Gen.....	51 65
WATKINS— <i>St. James's</i> : Dom., 18.20; Frn., \$10.64.....	28 84
MISCELLANEOUS—Wo. Aux., Gen.....	100 00
Girls' Friendly Society, Sp. for work of Miss Rose Canfield, White Rock, Utah	75 00

West Texas

Ap. \$2.50; Sp. \$3.00

LLANO— <i>Grace</i> : Gen.....	2 50
SAN ANTONIO— <i>St. Mark's</i> (Laurel Heights): Junlor Aux., Sp. for Hooker School, Mexico, to buy potatoes and mugs.....	3 00

West Virginia

Ap. \$144.85

FORT SPRING— <i>Greenbrier Parish</i> : Gen.....	1 05
MORGANTOWN— <i>Trinity Church</i> : Gen..	9 00

MOOREFIELD— <i>Laymen's Missionary Movement</i> , Dom. and Frn.....	1 00
NEW MARTINSVILLE— <i>St. Ann's</i> : Dom., \$8.18; Colored, \$5.05.....	13 23
PARKERSBURG— <i>Church of the Good Shepherd</i> : Gen.....	100 00
ROMNEY— <i>St. Stephen's</i> : \$5.50, Laymen's Missionary Movement, \$5, Dom. and Frn.....	10 50
UNION— <i>All Saints'</i> : Dom., \$2.05; Colored, \$1.94; Cuba, \$1.54; Brazil, \$1.54	7 07
WAVERLY— <i>Church of the Messiah</i> : Gen.	3 00

Missionary Districts

Alaska

Ap. \$10.00

WRANGELL— <i>St. Philip's</i> : Gen.....	10 00
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Arizona

Ap. \$64.80

BISBEE— <i>St. John's</i> : Gen.	14 80
PHOENIX— <i>Trinity Church</i> : Gen.....	20 00
PRESOTT— <i>St. Luke's</i> : For bishop's support	12 50
TUCSON— <i>Grace</i> : Gen.....	14 00
YUMA— <i>St. Paul's</i> : Gen.....	3 50

Asheville

Ap. \$61.54

ARDEN— <i>Christ Church</i> : Dom.....	50
BEAVER CREEK— <i>St. Mary's</i> : Dom., 50 cts.; Frn., 50 cts.; Gen., 50 cts.	1 50
BELL HAW CREEK— <i>Trinity Church</i> : Dom.....	1 54
BLOWING ROCK— <i>Church of the Holy Spirit</i> : Dom., 50 cts.; Frn., 50 cts.; Gen., 50 cts.....	1 50
BOONE— <i>St. Luke's</i> : Dom., 25 cts.; Frn., 25 cts.....	50
CHUNN'S COVE— <i>St. Luke's</i> : Dom.....	1 00
FRANKLIN— <i>St. Cyprian's</i> : Gen.....	75
GASTONIA— <i>St. Mark's</i> : Dom., 25 cts.; Frn., 25 cts.....	50
GRACE— <i>Grace</i> : Gen.....	6 75
HICKORY— <i>Ascension</i> : Dom., \$6; Frn., \$6; Gen., \$6.....	18 00
LENOIR— <i>Chapel of Peace</i> : Dom., 25 cts.; Frn., 25 cts.....	50
St. James's: Dom., \$3; Frn., \$3; Gen., \$3	9 00
In loving memory of "A. C." for Elizabeth Bunn Memorial Hospital, Wuchang, Hankow	1 00
LINCOLNTON—Mrs. M. L. Bynum, Gen.....	10 00
NONAH— <i>St. John's</i> : Dom.....	1 00
PRENTISS— <i>St. George's</i> : Gen.....	50
RONDA— <i>All Saints'</i> : Gen.....	50
RUTHERFORDTON— <i>St. Francis's</i> : Dom., 50 cts.; Frn., 50 cts.; Gen., 50 cts.	1 50
St. Luke's: Dom., 25 cts.; Frn., 25 cts.	50
SALUDA— <i>Transfiguration</i> : Dom., \$1; Frn., \$1; Gen., 75 cts.....	2 75
SHELLEY— <i>Church of the Redeemer</i> : Dom., 25 cts.; Frn., 25 cts.....	50
SLAGLE— <i>Ascension</i> : Gen.....	50
TODD— <i>St. Matthew's</i> : Dom., 25 cts.; Frn., 25 cts.; Gen., 25 cts.....	75

Eastern Oklahoma

Ap. \$13.25

BARTLESVILLE— <i>St. Luke's</i> : Gen.....	4 00
COLGATE— <i>St. Peter's</i> : Gen.....	4 00
LEHIGH— <i>St. Andrew's</i> : Gen.....	3 25
POWHUSKA— <i>St. Thomas's</i> : Gen.....	7 00

Idaho

Ap. \$52.05; Sp. \$25.00

DUBOIS—Gen.....	3 25
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ROSS FORK—Indian Mission: Dom...	12 90
SALMON—Church of the Redeemer: Gen.	33 50
SPENCER—Gen.	2 40
MISCELLANEOUS—Right Rev. and Mrs. J. B. Funsten, Sp. for Mr. Mayo's work, Blue Ridge Mountains, Vir- ginia, \$10; Sp. for Bishop Knight's work, Cuba, \$5; Sp. for Organ Fund, Bishop Kinsolving, Brazil, \$5; Sp. for Bishop Aves, Mexico, \$5.....	25 00

Kearney

Ap. \$15.00

HASTINGS—St. Mark's: Gen.....	15 00
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Nevada

Ap. \$224.40

BLAIR—Gen.	4 00
CARSON CITY—St. Peter's: Gen.....	15 00
DAYTON—All Saints': Gen.....	12 00
ELY—St. Bartholomew's: Gen.....	35 00
FALLON—Trinity Church: Gen.....	21 00
GOLCONDA—Gen.	4 00
HAWTHORNE—Gen.	1 00
MILLERS—Gen.	5 00
MINA—St. Peter's: Gen.....	8 00
RENO—Trinity Church: Gen.....	102 90
WADSWORTH—Gen.	3 00
WINNEMUCCA—St. Mary's: Gen.....	13 50

New Mexico

Ap. \$8.00

FARMINGTON—St. John's: Gen.....	5 00
LA MESA—St. John's: Gen.....	3 00

North Dakota

Ap. \$200.29

BOWBELLS—Gen.	5 00
CARRINGTON—Gen.	10 50
DEVIL'S LAKE—Advent: Gen.....	39 39
DICKINSON—St. John's: Gen.....	42 50
DOYON—Gen.	5 00
FARGO—Gethsemane Cathedral: Gen...	31 55
JAMESTOWN—Grace: Gen.....	11 00
KENMARE—Gen.	10 00
PARK RIVER—St. Peter's: Gen.....	23 05
RUGBY—St. Paul's: Gen.....	3 60
SHYENNE—St. Faith's: Gen.....	1 00
TOWNER—St. Mark's: Gen.....	3 20
TURTLE LAKE—Gen.....	4 50
WARWICK—Gen.	5 00
WEBSTER—St. Clement's: Gen.....	5 00

Oklahoma

Ap. \$16.70

ENID—St. Matthew's: Gen.....	2 50
GUTHRIE—Trinity Church: Gen.....	5 90
LAWTON—St. Andrew's: Gen.....	3 30
NORMAN—St. John's: Gen.....	5 00

Porto Rico

Ap. \$35.00

MAYAGUEZ — St. Andrew's Mission: Gen.	35 00
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Salina

Ap. \$39.66

BELOIT—St. Paul's: Wo. Aux., Gen...	6 24
BENNINGTON — Transfiguration: Wo. Aux., Gen.....	3 12
FORMOSA—Trinity Church: Wo. Aux., Gen.	4 68
KINGMAN—Christ Church: Wo. Aux., Gen.	4 82

MINNEAPOLIS—St. Peter's: Wo. Aux., Gen.	6 24
SALINA—Christ Cathedral: Wo. Aux., Gen.	8 68
WAKEENY—Heavenly Rest: Wo. Aux., Gen.	5 88

South Dakota

Ap. \$208.77

BROOKINGS—St. Paul's: Gen.....	7 10
DE SMET—St. Stephen's: Gen.....	2 56
FAIRFAX—Trinity Mission: Gen.....	3 00
FORT PIERRE—St. Peter's: Gen.....	5 10
MADISON—Grace: Gen.....	10 00
PIERRE—Trinity Church: Gen.....	19 00
ROSEBUD—St. Mark's: Wo. Aux., Dom., \$1; Frn., \$1.....	2 00
SCOTLAND—St. Andrew's: Gen.....	4 10
SPRINGFIELD—Ascension: Gen.....	3 60
STANDING ROCK MISSION—Church of the Good Shepherd: Frn.....	50
St. Elizabeth's: Dom., \$5; Frn., \$20.	25 00
St. John the Baptist's: Frn.....	1 51
St. Thomas's: Frn.....	30
MISCELLANEOUS — Account of Bishop Johnson, Dom.....	125 00

Spokane

Ap. \$2.00

ROSLYN—Calvary: Gen.....	2 00
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Wyoming

Ap. \$47.05

ATLANTIC CITY—St. Andrew's Mission: Gen.	2 00
BAGGS—St. Luke's: Gen.....	9 00
CODY—Christ Church: Gen.....	10 00
DIXON—St. Paul's: Gen.....	1 45
ENCAMPMENT—St. James's: Dom....	1 35
FORT WASHAKIE—Washakie: Dom....	2 40
GILLETTE—Holy Trinity Church: Dom.	1 00
HUDSON—St. Matthew's: Gen.....	1 40
LANDER—Trinity Church: Gen.....	6 60
RIVERTON—St. James's: Dom.....	1 00
SAVERY—Mission: Gen.....	1 05
WHEATLAND—Dom.....	1 00
WIND RIVER—Church of the Redeemer: Dom.....	3 80
Shoshone Mission: Dom.....	3 00
YELLOWSTONE PARK—Captain S. Ben- jamin Arnold, Gen.....	2 00

Foreign Missionary Districts

Ap. \$300.00; Sp. \$20.00

China

SHANGHAI—Miss A. B. Richmond, Sp. for scholarship, Mr. Ishii's Orphan- age, Tokyo.....	15 00
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Cuba

CARDENAS—"G. H. F.," Sp. for St. Margaret's School, Tokyo.....	5 00
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Italy

ROME—From estate of Mme. Fedeli, Dom., \$122.50; Frn., \$122.50.....	245 00
Mrs. de Mancrede, Dom., \$25; for work of Rev. W. C. Clapp, Bontoc, Philippines, \$25.....	50 00

Japan

TOKYO, AKITA—Rev. R. W. Andrews, Bishop Rowe's work, Alaska.....	5 00
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Miscellaneous

Interest, Dom., \$2,815.65; Frn., \$1,834.72; Gen., \$3,013.26; Dom. and Frn., \$37.17; Sp., \$429.56.....	7,644 57
United Offering, Wo. Aux., 1910, on account of appropriations to September 1st, 1911, Dom., \$3,000; Frn., \$3,000	6,000 00
Through S. F. Houston, Sp. for St. Paul's College, Tokyo Fund.....	450 45
League for Eastern Oregon, Sp. for Bishop Paddock, Eastern Oregon...	280 50
The St. Leger Fund, Sp. for Bishop Thomas, Wyoming, for Children's Home at Laramie.....	100 00
Offering at service during meeting of General Convention, Gen.....	1 00

Legacies

EAST CAROLINA—Estate of Rev. E. M. Forbes, Dom., \$9.61; Frn., \$9.62..	19 23
HARRISBURG, WILLIAMSPORT—Estate of Mrs. Amanda E. Howard, to the Society	5,000 00
L. I., GREAT NECK—Estate of Miss Mary Rhinelander King, to be invested	14,500 00
MINN., OWATOMA—Estate of James Dean, to the Society.....	10,000 00
R. I., NEWPORT—Estate of Miss Anne Flower Paul, to the Society.....	500 00
Receipts for the month.....	\$123,604 97
Amount previously acknowledged...	429,771 04
Total since September 1st.....	\$553,376 01

SUMMARY OF RECEIPTS

Receipts divided according to purposes to which they are to be applied	Received during December	Amounts previously Acknowledged	Total
1. Applicable upon the appropriations of the Board.	\$70,333 69	\$101,965 07	\$172,298 76
2. Special gifts forwarded to objects named by donors in addition to the appropriations of the Board	23,237 84	32,135 98	55,373 82
3. Legacies for investment.....	14,500 00	45,500 00	60,000 00
4. Legacies, the disposition of which is to be determined by the Board at the end of the fiscal year	15,519 23	6,751 23	22,270 51
5. Specific deposits (including United Offering, 1910, to be used as appropriated during three years)	14 21	243,418 71	243,432 92
Total.....	\$123,604 97	\$429,771 04	\$553,376 01

Total receipts from September 1st, 1910, to January 1st, 1911, applicable upon the appropriations, divided according to the sources from which they have come, and compared with the corresponding period of the preceding year. Legacies are not included in the following items, as their disposition is not determined by the Board until the end of the fiscal year.

OFFERINGS TO PAY APPROPRIATIONS

Source	To Jan. 1, 1911	To Jan. 1, 1910	Increase	Decrease
1. From congregations.....	\$86,758 80	\$41,189 97	\$45,568 83	.....
2. From individuals.....	19,696 18	13,224 77	6,471 41	.....
3. From Sunday-schools.....	2,734 69	2,167 42	567 27	.....
4. From Woman's Auxiliary.....	12,191 53	9,923 47	2,268 06	.....
5. From Forward Movement.....	5,555 00		5,555 00	.....
6. From interest.....	20,483 25	21,976 63	.....	\$1,493 38
7. Miscellaneous items.....	879 31	583 67	295 64	.....
Total.....	\$148,298 76	\$89,065 93	\$59,232 83	.....
8. Woman's Auxiliary United Offering.....	24,000 00	28,000 00	.....	\$4,000 00
Total.....	\$172,298 76	\$117,065 93	\$55,232 83	.....

APPROPRIATIONS FOR THE YEAR

SEPTEMBER 1st, 1910, TO AUGUST 31st, 1911

Amount Needed for the Year

1. To pay appropriations as made to date for the work at home and abroad.....	\$1,280,692 16
2. To replace Reserve Funds temporarily used for the current work.....	74,532 55
Total	\$1,355,224 71
Total receipts to date applicable on appropriations.....	172,298 76
Amount needed before August 31st, 1911.....	\$1,182,925 95

NOTE.—The present appropriations, together with the additions made necessary by the action of the General Convention, exceed the contributions of last year, including the average of undesignated legacies, by \$275,000.

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